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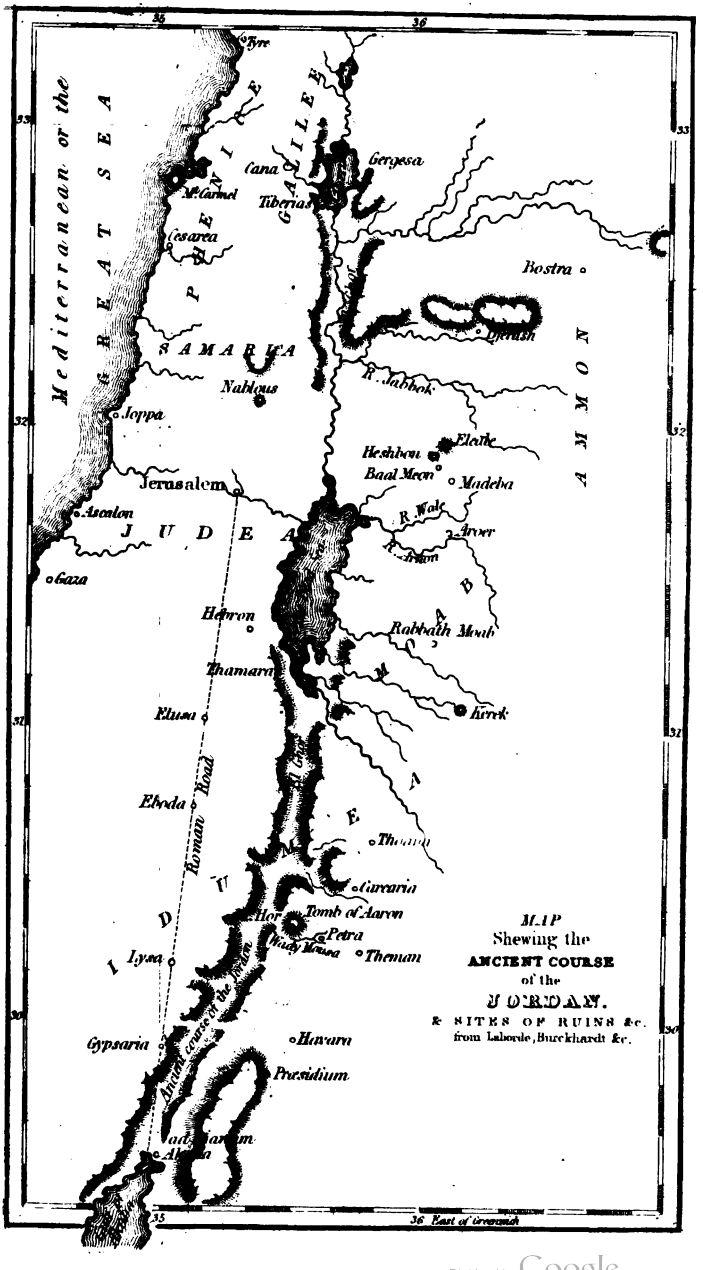

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DEMONSTRATION

OF

THE TRUTH

OF THE

CHRISTIAN RELIGION.

BY ALEXANDER KEITH, D.D.

AUTHOR OF "THE EVIDENCE OF PROPHECY," &c.

"Come now, and let us reason together, saith the Lord."—Isa. i., 8.
"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—1 Cor. i., 20.

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LORD BEXLEY,

IN TESTIMONY OF CHRISTIAN ESTEEM, AND IN GRATEFUL ACKNOWLEDGMENT OF PERSONAL QUALIFICATIONS,

THIS TREATISE

is respectfully inscribed

BY HIS LORDSHIP'S FAITHFUL SERVANT,

THE AUTHOR.

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PREFACE.

In adducing and applying the scriptural prediction and refutation of the great argument which *scoffers in the last days* have so strenuously urged against the credibility of miracles, the writer of these pages intimated, above seven years ago (Evidence of Prophecy, 6th edition), that it was his purpose to give a more full consideration to the subject in "a general and connected view of the Evidences of Christianity, which he was preparing for the press, and which he hoped to be able to compress into a small compass, in the form of a manual." His pen, however, was of necessity laid aside, owing to sudden and continued illness; and long ceased to be, if it had ever been, that of a "ready writer." And it has only been at different intervals and in diverse places, to which the state of his health required his removal, that he has been enabled to complete the essay.

Though the feebleness of the hand has, he fears, been often transferred to the page, yet the inadequate advocacy of the truth may happily serve so much the more to show that the strength rests solely in the cause. The frailty of an earthen vessel cannot deteriorate from the preciousness of the treasure which it bears. The author has simply sought to exhibit how speedily and easily, when brought into close contact, truth triumphs over error. A "general" view of the evidence, as once he proposed, he has not attempted to give. And that task is less needful since the recent publication, in a very cheap form, of the excellent *Lectures on the Evidences of Revealed Religion* by minis-

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ters of Glasgow. But the author trusts that the view of the Evidences given in the following pages will be found to be so "connected," that the relative connexion and union of the separate parts will prove to be a multiplication of the power of each, as the compound far excels the simple lever. And were it to be the instrument of removing doubts from the skeptic's mind, and of confirming the faith of the believer, the writer would thankfully yield the praise which is ever due to the God of grace and truth, who alone can turn from darkness to light, and perfect strength in weakness.

St. Cyrus, July, 1838.

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DEMONSTRATION

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DEMONSTRATION

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INTRODUCTION.

It may seem to be alike superfluous in itself and presumptuous in the author to add another to the already numerous treatises on the evidences of Christianity. It needs, however, but little observation to discern that the subject is far from being exhausted. Though an imposture might be palmed upon the world, and many cunning devices may give it the semblance of truth; yet, as these are successively detected and exposed, the investigation becomes complete; and one hollow prop after another is subverted by rational inquiry, till the whole fabric of falsehood sinks into the darkness from whence it sprung. It is far otherwise with truth, which can never be disproved. Its own nature is not altered, however much men may disguise, misrepresent, or disbelieve it. The more rigidly and impartially it is scrutinized, the more clearly it is confirmed. Doubts and difficulties, engendered by ignorance, disappear on a full investigation. The refutation of objections creates new proof. Whenever conviction is well-founded and sure, a reason, in respect to evidence, is ready to be given in answer to every question. In these days of inquiry and discovery, it has passed into an adage or proverb, that truth is great and will prevail. And, as truth cannot ultimately be but on the side of truth, when any facts are stated as militating against it, their proper relation to the subject has only to be established, that they may add to the confirmation of the truth. And, after all the labours of unbelievers, it is even thus with the Christian faith. Every assault has served to strengthen it. No weapon against it has prospered. Every renewed investigation has rendered its evidence more complete. Time in its progress leaves many a witness on its behalf; and while the corruptions of Christianity may be successfully assailed, and their overthrow become an additional triumph of the truth over error, all the powers of dark-

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ness cannot prevail against the light of the gospel; but the evidence of its truth, like the path of the just to which it leads, is as *the shining light, that shineth more and more unto the perfect day.*

No sooner was Christianity promulgated, than the cross of Christ became a stumbling-block to the Jews, and was accounted foolishness by the Greeks. And, in the early ages, *apologies*, or pleadings in defence of its truth, were written in refutation of the objections then urged against it by the inveterate hatred of the Jews, and the subtle philosophy which idolized a pompous paganism, and scoffed at the simplicity of the gospel. The arguments of the first writers who publicly attacked it—though known chiefly by the refutations with which they were speedily met—have been as confidently urged anew, in modern times, as if they had never been answered, and could not be confuted. And in the late age of infidelity, the darkness of which still broods over a great part of the earth, not a single field has been left unexplored wherein an objection could be gleaned; and not an effort, from the most refined speculations to the coarsest ribaldry, has been untried against the Christian religion. Its enemies cannot say that it is from the want of numerous and powerful assailants that it has remained unshaken. Infidelity, in point of argument, has tried its worst; though in starting objections it has led to the production of evidence, and in tampering with facts has unwittingly substantiated the truth. And, were it not that the praise is unmerited, because the service was unmeant, the friends of religion might well pay as thankful an acknowledgment to unbelievers for their abundant and beneficial labours, as to the defenders of the truth, for the truth's sake, who need not the commendation of man. But it were worse than mockery for the Christian to render thanks to either, if not deeply impressed with heartfelt gratitude to God, who, overruling all things, brings good out of evil, and, taking the cunning in their craftiness, brings light out of darkness, because, in his Providence, it has happened that the enemies of the truth have ultimately become its unconscious supporters, and that, in vindicating the Christian faith, the task is now easy and the time of apology is past.

From other causes than want of evidence, it may be as impracticable as ever to convince gainsayers, who, as at first, will not believe the doctrine of Jesus, because it is truth. But their arguments must be refuted, and *their mouths must be stopped.* And it is not for those who have to contend earnestly for the faith to act only on the defensive. Much of the Christian evidence is in its nature aggressive, and as such it should be used. But the truth has been assailed as if it had been a lie; and infidels, by the frequency and boldness of

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their attacks, have assumed a seeming strength and triumph to which they have no claim, except in leading captive the willing mind, *deceiving and being deceived.* Their victims have been many. They have assailed every bulwark of Christianity and threatened to raze them, till, like the temple of Jerusalem, not a stone should be left upon another. And assuming the victory of infidelity to be complete, they denominated the period of its greatest prevalence the age of reason! Christians may surely copy the zeal of their enemies, and realize against them their highest pretensions. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds; and they need but to be rightly wielded in order to put to flight the armies of the aliens. And, in the warfare of the enemies of Zion, under the banner of him who leadeth captivity captive, any "soldier of Christ" thus armed may brave the boldest of the chiefs of skepticism, and lead them captive in the cause of truth. After the utmost rage of the enemy has been exhibited, and all their strength exhausted, the faithful host that long withstood them unbroken, and repelled every assault, may in turn become the assailants, trusting to the God of truth in whose strength they stand, that the victory will finally be the more completely their own. Though Goliaths, as of old, have defied the armies of the living God, and dismayed the faint-hearted in Israel, yet at the last even they can do nothing against the truth, but for the truth; by their own words they must be confuted, and by their own swords they must be slain.

In order to come at once to common ground with gainsayers, it is best to meet them on their own, and to show both the right and the might by which Christians have and hold it. Nothing is to be assumed or supposed, where, however reasonable, nothing will be conceded; but adducing facts as proofs, and enemies as witnesses, and their very arguments as our needful reasons, the feeblest advocate of the Christian faith—beginning with admitted, positive, undeniable, existing, and visible facts reclaimed from our foes, and advancing connectedly from proof to proof at every point—may as freely disclaim all need, as the most unyielding skeptic would deny him all right, of commencing and conducting an investigation into the absolute verity of his faith, on any assumption or supposition whatever. And through means which God has given, and proofs which, in his overruling Providence, enemies have supplied, a body of evidence may be adduced which renders any supposition needless, and sets all objections at defiance; the gospel may be vindicated as the word of Him who truly said of his kingdom, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder;" and aught less than a dem-

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onstration of the truth of Christianity would be a disparagement of the faith that is nothing less than divine.

Abundant as are the materials for the construction of such an irrefragable argument, yet additional evidence is still accumulating. While the progress of physical science discloses the works of the God of nature, it illustrates also the truth of his word. The very objections of ignorance become the arguments of knowledge. And, as superstition is shaken, true religion is confirmed. And the labours of all the enemies of the truth, in seeking to confound Christianity with its corruptions, or to subvert them together, is only the clearing away of the rubbish which has too long obscured the rock on which the church of Christ is built; and that man must know but little of the spirit of the times, and be ill-instructed unto the kingdom of Heaven, who, in seeking to illustrate the truth of the gospel, could not readily *bring forth out of his treasure things new as well as old.*

"Things old" must necessarily be brought forth, though every Christian might rightfully reckon them in his treasures, and the Christian faith would be left without defenders if these were not still adduced, as they have been in ages past, times without number. But something "new" may be found in the arrangement, combination, and connexion of the evidence, in the application of many of the facts on which it rests, the introduction of others, and in the adoption and use of the arguments of our adversaries.

So liberally have unbelievers unconsciously repaid in facts their idle scoffings against the prophecies, that they have furnished the means of demonstrating their inspiration, sufficient singly to form a *sure* foundation whereon to rest the whole superstructure of Christian evidence.

In the following treatise, existing facts, which any man may witness, abundantly supply, in the first place, a palpable demonstration that the prophets of old spake by inspiration of omniscient God. The great infidel argument urged in modern times against the credibility of miracles, is next—as recorded and refuted in Scripture—appropriated and applied as Christian evidence, and as involving the principle on which miracles give proof of revelation. The way is thus doubly prepared for illustrating the credibility of the Old Testament and of the New; the former as heralding the Messiah, and preparatory of his coming; the latter as recording concerning Christ and the Christian religion, the things *which Moses and the prophets did say should come.* The leading sentiment which pervades, connects, and illumines the whole, is, that *the testimony of Jesus is the spirit of prophecy.* Associated with this theme, other proofs, not wholly destitute of novelty, are adduced in verification of the Jewish Scriptures. And the inspiration of these, together with the witness which they

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bore of a coming Saviour, being manifestly set forth, the historical testimony borne to Jesus has only to take its proper place, and to be viewed in connexion with the testimony of the prophets, in order that not even a heathen could narrate facts respecting Christianity, or urge arguments against it, without thereby giving proofs of the Messiahship of Jesus. The Christian testimony, though assuming a lower position in the order of evidence than that which it generally occupies, is thus endowed with a far higher power than any testimony could exclusively possess, and is neither to be evaded nor resisted. And, finally, the authenticity of the records being established, a comparison between the prophecies and the gospel sets demonstration before the eye—as the Spirit by whom the prophets spake can alone bring conviction to the heart, in believing unto righteousness—that Jesus and the Messiah, as well as the doctrine of the gospel and the promised salvation, are alike one and the same.

Instead of exhausting the subject of the evidence of Christianity, scarcely a tithe of it is touched on in the following pages, as many excellent and voluminous treatises may testify. It has been the writer's purpose to show that Christianity, in all reason, is accredited as divine so soon as it is rightly seen even in a single view, or in its due relationship, in part, to Judaism. Its adaptation to the nature, or its adequateness, when truly embraced, to the salvation of man, is a theme with which he purposed to close the present essay, as showing forth in still brighter form the Divine handiwork and heavenly beauty of the inner sanctuary. But even a step or two into the outer court affords demonstration that the workmanship is of God. If enabled to advance a step farther, it may yet be the author's privilege, as it is his hope, to cast another mite into the Christian treasury. If his present labour—often wrought out in much weakness, and always in conscious inadequacy for so great a cause—may be prized, at that rate, by Him who looked not unpityingly or unapprovingly on the widow's mite, the commendation or the censure, the flattery or the calumnies of man would be all alike unworthy of a thought. And if any gain, however small, hence accrue to the Christian cause—if God's word has in any way been magnified, while the wisdom, the pride, and the power of those who set themselves against it has been brought low, even to the ground—none can rejoice more than the writer of these pages in the renewed illustration thereby given to the Scriptural truth, that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty, that no flesh should glory in his presence.

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CHAPTER I.

EXISTING PROOFS OF THE INSPIRATION OF THE JEWISH PROPHETS.

So abundant and obvious are the proofs of the want of true faith in a Redeemer from all iniquity, and so clear and conclusive, when impartially and fully investigated, are the evidences of Christianity, that it is infinitely more needful to urge on professing Christians compliance with the Scriptural precept, to examine themselves whether they be in the faith, than to ask the unbeliever to abate one jot of his skepticism, till, if not altogether inveterate, it yield to positive evidence and demonstrative proof.

It is one great office of reason to distinguish between truth and error, to weigh the evidence which may be adduced on both sides of a question, and rejecting that which is false, and adhering to that which is true, to *judge what is right, and, trying all things, to hold fast what is good.* While the undisguised enemies of the Christian religion have maintained, in contradiction to these Christian precepts, that it is not to be defended on the principles of human reason, nor fitted by any means to undergo such a trial, the decision may be left to the arbitrament of reason, whether the disbelief of the truth of Christianity be not of all things the most irrational as well as dangerous. Man has more understanding than the beasts that perish; and, in the exercise of that high faculty of our nature, it behooves him, undeceived either by vain imaginations or false pleasures, to see that—in the way in which he is going or in which others would lead him—he neither go nor be led *like an ox to the slaughter*, or be as *a bird that hasteth to the snare, and knoweth not that it is for his life.*

"A wise man," says Hume, "proportions his belief to the evidence:" and we ask no other rule for the confirmation of faith and the extinction of skepticism. Let us thus reason together from the first line to the last; let faith be proportioned to evidence; let the testimony of enemies be heard; let facts be looked at; and let the most direct inferences be drawn in the plainest exercise of unbiased reason, and every reader may decide for himself, on the soundest dictates of an enlightened judgment, on which side, to an absolute certainty and entire conviction, the truth must lie, in respect to the question here to be discussed, whether that which was spoken by the prophets of old *has come or not*, or whether they spake as the Spirit gave them utter-

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ance, or out of the imaginations of their own hearts. *We speak as unto "wise men," judge ye what we say.*

Holding to the principle of rejecting, as entirely unnecessary, any preliminary assumption or supposition, we begin with the ocular demonstration given by *existing facts* to the inspiration of the Old Testament prophets, whose writings were translated into Greek above three hundred and forty years before the destruction of Jerusalem by the Romans.

Reason and Scripture alike warrant that the precedence in the Christian testimony should now be given to visible facts, which at the end do speak and cannot lie, and are not to be gainsaid. A divine doctrine might be taught, and yet the question be asked, Who hath believed our report? Human testimony may have been borne to it in ages past by a thousand tongues, and written by a thousand pens, and the same question be as often repeated. The light might shine in darkness, and yet the darkness comprehend it not. But though men will not judge what is right, nor, if told, believe what is true, yet if they close not their eyes, and wilfully choose the darkness rather than the light, they must see what is set before their eyes, not in abstract forms, but in palpable facts. It is thus that the truth of the word of the Lord by the prophets may be *seen;* and the prediction more frequently repeated than any other, and affixed to many threatened judgments, may itself be thus verified—*they* SHALL KNOW *that I am the Lord.*

"If by a prophet," says Paine, "we are to suppose a man to whom the Almighty communicated some event that would take place in future, either there were such men or there were not. If there were, it is consistent to believe that the event so communicated would be told in terms that could be understood." It is the purpose of this chapter to show that there were such men; because the events communicated to them were told in terms not only easy to be understood, but impossible to be misapprehended; because the events were also such as no foresight or sagacity of man could ever have discovered or conceived; and because that, instead of having to be searched for in the records of a high antiquity, they have, in manifold instances, been recently or newly ascertained, so that all controversy may be here cut short by abundantly adducing *existing facts and modern discoveries* in *literal* fulfilment of manifold prophecies, the antiquity of which, as preceding these events, is altogether indisputable.

To accumulate opposing facts is not the worst mode of subverting wild and baseless theories; and positive proof may safely be set against unsubstantial and fanciful objections. The prophets of Israel have all been stigmatized as "impostors and liars," and the book as "a book of lies;"

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their writings, those especially of Isaiah, have been designated as "bombastical rant, full of extravagant metaphor, without application, and destitute of meaning." But, as every reader must see on comparing the predictions with their respective events, our enemies being witnesses, that which so far surpassed all conjecture as to be deemed extravagant metaphor, is uniformly made manifest to be the literal truth; and words could not have a clearer meaning or more precise application than those prophecies, of which, after the lapse of many ages, we now see the fulfilment.

In a guilty world, where his laws are transgressed and his word is disregarded, *the Lord is known by the judgment which he executes.* In the development of them, so great a change in manifold instances has passed on human things, that these have become the reverse of what they were; and, in token that mercy rejoiceth against judgment, they shall yet again, as predicted, be the reverse of what they are. From one extreme to another, their changeful forms are ever shaped, in their appointed time, according to the prophetic word. And, while past history is a corroboration of that word, when the desolations of many generations shall be raised up, all flesh shall know that He, who hath spoken it and caused it to be done, is the Lord. But, restricting our view to existing facts, the inspiration of the prophets of Israel may be visibly and vividly demonstrated. *In the latter days* we may *consider it perfectly.* And we may come and see the desolations which, because of iniquity, the Lord hath wrought in the earth. Ancient cities and kingdoms have borne "the burden" of his word. Before it, all the nations which in ancient times were the enemies of Israel, have been utterly destroyed, the Arabs excepted, who still dwell in the presence of their brethren. The Jews have been scattered among all nations, are yet dispersed in all countries, and distinct from every people; and their unparalleled fate is a perfect parallel of the prophecies. Judea, Ammon, Moab, Edom, and Philistia, bear their brand in every feature. A plain, whereon fishers spread their nets, is the prophetic representative of princely Tyre. Cottages of shepherds have supplanted the palaces of the lords of the Philistines; and wherever the rest of the land has not been given up to the desert, folds for flocks occupy the places of the hosts of the enemies of Israel. The chief city of Ammon is a stable for camels; that of Moab is a ruinous heap; flocks lie down in the empty cities, and the wandering tenants of the desolate land flee for a refuge to the rocks. The temples of Petra are courts for owls; and the word of the Lord against the capital of Edom, amid perpetual monuments of its ancient glory, is written with a pen of iron on the rock for ever. Babylon the great has been converted

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into heaps; and its walls, utterly broken, have been swept from off the face of the earth; and not a phantom evoked by vain fancy, but the spirit of prophecy, sits on every ruin, and each, as addressed, is an echo of its voice; and the whole diversified and yet discriminated scene is one of the rolls of its literal testimony spread forth before the world at this hour, although all the combined intelligence of Europe was unequal to the task, at the beginning of the present century, of depicting the ruins of Babylon with half the accuracy with which the prophets of Israel delineated the *grave*, as now it lies, of "the greatest city," as Pliny termed it, "on which the sun ever shone."

While the multiplicity of predictions respecting JUDEA AND THE ADJACENT REGIONS OF SYRIA demands our primary consideration, Volney, from the copiousness of his details and the discriminating nature of his descriptions, as well as from his inveterate hostility to the Christian cause, has a right to be a leading witness. The prophecies are so luminous and apposite, that a word to point out their meaning or application would be superfluous. They are so numerous that, when viewed collectively, they in a great measure disclaim the aid of farther argument to elucidate the inspiration of which they testify. And in regard to the facts which render their fulfilment obvious, they are so striking and abundant as to render complete the triumph of truth over error. And as no man has contributed to this triumph so greatly as an enemy of the faith has unconsciously done, it is only needful to prefix a remark or two respecting the validity of his testimony, before we bring those FACTS which he himself has stated to refute the *arguments* which he and all others have urged against the inspiration of the Old Testament prophets.

The name of Volney is too well known as that of a most zealous partisan and successful promoter of infidelity for the possibility of his testimony ever being objected to as partial to the Christian cause. It assuredly was no intention of his to elucidate Scripture prophecy. And, whatever his theoretical tenets may have been, his character is now universally established—and he stands indisputably in the very first rank—as an accurate and intelligent delineator of the various features of the countries which he visited, and the character, condition, and manners of the inhabitants. His *Travels in Syria and Egypt* are justly characterized as "a treatise on the country which he visited;" "an admirable book," and of "extraordinary merit."* And the following "testimony of great value" is given by the Hon. Mountstuart Elphinstone, late Governor of Bombay, in his "Account of

* Edinburgh Review, No. 50, p. 417.

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the Kingdom of Caubul." "Among many other talents, M. Volney possesses, in a remarkable degree, the merit of pointing out what is peculiar in the manners and institutions of the East, by comparing and contrasting them with those of Europe. So far does he excel all other writers in this respect, that if one wishes thoroughly to understand other travellers in Mohammedan countries, it is necessary to have read Volney first."* And in reference to the fulness and accuracy of his descriptions, it must suffice to quote the following testimony of high and unqualified approbation, with which Malte-Brun, the first authority in geography, introduces his description of Syria and Palestine:

"The countries belonging to Asiatic Turkey which remain to be described have so frequently attracted the attention of travellers, that a large library might be formed of the accounts of them which have been published. Two or three volumes could scarce contain the names of the pilgrims who have left journals of their travels in the Holy Land; works full of repetition and puerility, yet claiming the examination of the enlightened critic. From these, compared with the writings of Abulfeda and Josephus, the learned Büsching has formed an excellent geographical treatise. In modern times we have judicious missionaries, such as Dandini; antiquaries, as Wood; and naturalists, as Maundrel and Hasselquist, who have ably elucidated particular parts of these countries. *It was reserved for the genius of Volney to combine their detached accounts with the fruits of his own observation and study, so as to* PRESENT THE WORLD WITH A COMPLETE DESCRIPTION OF SYRIA."†

The description of Syria and Palestine given by Volney has not, therefore, to be considered as only that of a single eyewitness, but as the collation and combination of many accounts. But though he sojourned long in the land, and saw what he described; though he might have searched into journals of travels so numerous that it would require a volume to contain their names; although the substance of these was made ready to his hand, and although his description of Syria be justly esteemed "a model," and accounted complete; yet even he, after all his observation and study, however satisfactory may be the result to the geographer, presents not information sufficiently discriminating and copious to satisfy the inquirer who seeks, but seeks in vain, for any description of Syria so full and complete as to supply of itself every predicted fact, or to cope with the vision of the prophets. To the evidence of Volney that of other and more recent travellers must therefore be superadded.

* Edinburgh Review, No. 50, Elphinstone's Account of Caubul, p. 232.
† Malte-Brun's Geography, vol. ii., p. 126.

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It needs not a syllable to tell how clearly his description, which was written towards the close of the 18th century, and those of others, written in the present, accord with those prophecies, the *latest* of which were indisputably delivered at least several centuries before the Christian era, seeing that the perfect parallelism between the predictions and the events, in reference to Palestine and many countries besides, may be thus set before the sight.

THE generation to come of your children that shall rise up after you, and THE STRANGER THAT SHALL COME FROM A FAR LAND, when they *see the plagues of that land*, and the sicknesses which the Lord hath laid upon it, shall say, *Deut.* xxix., 22.	"I JOURNEYED in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria." "I *wandered over the country*"—"I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, *said I to myself*, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of the hand of man? What are become of these ages of abundance and of life?" &c.—*Volney's Ruins*, c. i., 11, p. 1, 2, 7.
Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger? *Ib.* 24.	"Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?"—*Ib.*, c. ii., p. 8.
I will *scatter you among the heathen*, and will draw out a sword after you: *and your land shall be desolate*, *Levit.* xxxvi., 33.	The Jews, as all know, have been scattered among the heathen. "I have traversed this *desolate* country," says Volney, *Ruins*, c. ii., p. 7.
Then shall the land enjoy her Sabbaths (or rest, or be untilled).	"Every day I found in my route fields abandoned by the plough."—*Ib.*, c. i. "The art of cultivation is in the most deplorable state."—*Volney's Travels*, v. ii., p. 413.

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As long as it lieth desolate, and ye be in your *enemies' land;* even *then* shall the land rest, v. 34. The land also shall be left of them, and shall enjoy her Sabbaths, or rest, while she lieth desolate without them, v. 43. They (the Jews on their final return) shall raise up the former desolations, the *desolations of many generations*, *Isa.* lxi., 4. See, also, *Isa.* xxxiii., 15; lviii., 12. *Ezek.* xxxvi., 24, 25, 33–36; xxxviii., 8. *Dan.* ix., 27. *Hosea*, iii., 4.

"Why do these lands no longer boast their former temperature and fertility? Why have these favours been transferred, as it were, *for so many ages*, to other nations and different climes?"—*Volney's Ruins*, c. xi., p. 9.

Your land, *strangers* devour it in your presence, and it is desolate, as overthrown by strangers, *Isa.* i., 7.

"Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a *succession* of *foreign* nations."—*Volney's Travels*, vol. i., p. 356.

Destruction upon destruction is cried, *Jer.* iv., 20. Mischief shall come upon mischief, *Ezek.* vii., 21, 26. Tell your children of it, and let your children tell their children, and their children another generation. For a nation is come up upon my land, strong and without number, &c., *Joel* i.

"Syria became a province of the Roman empire. In the year 622 (636) the Arabian tribes, collected under the banners of Mohammed, seized, or rather laid it waste. Since that period, torn to pieces by the civil wars of the Fatimites and the Ommiades, wrested from the califs by their rebellious governors, taken from them by the Turkmen soldiery, invaded by the European crusaders, retaken by the Mamelukes of Egypt, and ravaged by Tamerlane and his Tartars, it has at length fallen into the hands of the Ottoman Turks."—*Volney's Travels*, p. 357.

I will give it into the hands of *strangers* for a prey,

Judea has been the scene of frequent invasions "which have introduced a succession of *foreign* nations (*des peuples etrangers*)."—*Ib.*, p. 365.

And into the wicked of the earth for a *spoil*, *Ezek.* vii., 21.

"When the Ottomans took Syria from the Mamelukes, they considered it only as the *spoil* of a vanquished enemy. According to the law, the life

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and *property* of the vanquished belong to the conquerors."—*Ib.*, vol. ii., p. 370.

The *robbers* shall enter into it and defile it, *Ezek.* vii., 22.

"The government is far from disapproving *a system of robbery and plunder*."—*Ib.*, p. 381.

The holy places shall be defiled.

"The holy places were polluted with the monuments of idolatry."—*Gib. Hist.*, vol. iv., p. 100. The Mosque of Omar now stands on the site of the Temple of Solomon.

Zion shall be plowed over like a field, *Jer.* xxvi., 18. *Micah* iii., 12.

"After the final destruction of the temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction."—*Gibbon, ibid.* "At the time when I visited this sacred spot (Mount Zion), one part of it supported a crop of barley, another was undergoing the labour of the plough."—*Mic.* iii., 12. *Richardson's Travels.*

I will bring the land into desolation; and your enemies which dwell therein shall be *astonished* at it, *Levit.* xxvi., 32. Every one that passeth thereby shall be *astonished*, *Jer.* xviii., 6.

"So feeble a population in so excellent a country may well excite our *astonishment*; but this will be increased if we compare the present number of inhabitants with that of ancient times."—*Volney's Trav.*, vol. ii., p. 366.

Your highways shall be desolate, *Levit.* xxvi., 22.

"Everywhere one might have seen cultivated fields, *frequented roads*, and crowded habitations. Ah! what are become of those ages of abundance and of life!"—*Ruins*, c. ii., p. 7. "In the interior parts of the country there are neither great roads, nor canals, nor even bridges, &c. The roads in the mountains are extremely bad. It is remarkable that we never see a wagon nor a cart in all Syria."—*Volney's Travels*, vol. ii., 417, 419.

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The wayfaring man ceaseth, *Isa.* xxxiii., 8.	"*Nobody travels alone.* Between town and town there are neither posts nor public conveyances," &c.—*Ib.*, p. 418.
I will destroy your high places and bring your sanctuaries into desolation, *Levit.* xxvi., 30, 31. *Amos* ii., 5.	"The temples are thrown down,
The palaces shall be forsaken, *Isa.* xxxii., 14.	"The palaces demolished,
I will destroy the remnant of the seacoast, *Ezek.* xxv., 16.	"The ports filled up,
I will make your cities waste, *Lev.* xxvi., 31.	"The towns destroyed,
Few men left, *Isa.* xxiv., 6.	"And the earth, *stripped of inhabitants*,
I will make the land desolate; yea, more desolate than the wilderness towards Diblath, in all their habitations.	"Seems a dreary burying-place."*—*Ruins*, c. ii., p. 8.
Behold, the Lord maketh the land empty, and maketh it waste, and turneth it upside down; and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with the master, &c., *Isa.* xxiv., 1.	"Syria has undergone *revolutions* which have *confounded* the different races of the inhabitants."—*Volney's Travels*, vol. i., p. 356.
The earth is defiled under the inhabitants thereof, *Ib.* The worst of the heathen shall possess their houses, *Ezek.* vii., 24.	"The barbarism of Syria is complete."—*Ibid.*, vol. ii., p. 442.
Because they have transgressed the law, *changed* the ordinances, broken the *everlasting covenant*,	"The pure Gospel of Christ, everywhere the herald of civilization and science, is almost as little known in the Holy Land as in California or New-Holland."—*Dr. Clarke's Travels*, vol. ii., p. 405.
Therefore hath the curse devoured the earth.	"God has, doubtless, pronounced a secret malediction against the earth."—*Volney's Ruins*, c. ii., p. 11.

* In this single sentence, without the addition or exception of a word, Volney thus clearly and unconsciously shows the fulfilment of no less than six predictions.

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And they that dwell therein are desolate, *Isa.* xxiv., 5, 6.

"I wandered over the country and examined the *condition of the peasants*, and nowhere perceived aught but robbery and devastation, misery and wretchedness."—*Volney, ib.*, p. 2.

The vine languisheth, *Ib.*, 7.

"In the mountains they do not prune the vines, and they nowhere ingraft trees."—*Volney's Travels*, vol. ii., p. 335.

The new wine mourneth; they shall not drink wine with a song, *Isa.* xxiv., 9.

"Good cheer would infallibly expose them to extortion, and wine to a corporeal punishment."—*Volney's Travels*, vol. i., p. 480.

Strong drink shall be bitter to them that drink it, *Ib.*

"The wines of Jerusalem are most execrable." —*Jolliffe's Letters from Palestine*, vol. i., p. 184. "The wine drank in Jerusalem is probably the very worst to be met with in any country."—*Wilson's Travels*, p. 130.

All the merry-hearted do sigh. Their shouting shall be no shouting.

"The Arabs (in singing) may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs, and sobs, it is almost impossible to refrain from tears."—*Volney's Travels*, vol. ii., p. 440.

The mirth of tabrets ceaseth; the joy of the harp ceaseth, *Isa.* xxiv., 8.

"They (the inhabitants) have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable."—*Volney's Travels*, p. 439.

The noise of them that rejoice endeth; all joy is darkened; the mirth of the land is gone, *Isa.* xxiv., 8, 11.

"They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gayety of the French appears to them a fit of delirium."—*Volney's Travels*, vol. i., p. 476, 461.

Many days and years shall

"In Palestine you may see

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ye be troubled, ye careless women. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you and make you bare, and gird sackcloth upon your loins, *Isa.* xxxii., 10, 11.

married women almost uncovered."—*Ib.*, vol. i., p. 361.

Upon the land of my people shall come up thorns and briers, *Ib.*, 13.

"The earth produces only briers and wormwood."—*Volney's Ruins*, p. 9.

The forts and *towers* shall be for dens for ever, *Ib.* v., 14.

"At every step we meet with ruins of *towers*, dungeons and castles with fosses, frequently inhabited by jackalls, owls, and scorpions."—*Volney's Travels*, vol. ii., p. 336.

A pasture of flocks: there shall the *lambs* feed after their manner: and the waste places of the fat ones shall strangers eat, *Ib.*

"All the parts of Galilee which afford *pasture* are occupied by Arab tribes, around whose brown tents the sheep and *lambs* gambol to the sound of the reed, which at nightfall calls them home."—*Malte-Brun*, vol. ii., p. 148.

The multitude of the city shall be left, *Ib.* The defenced city shall be left desolate, and the *habitation forsaken*, and left *like a wilderness*, *Isa.* xxvii., 10.

"There are innumerable monuments which depose in favour of the great population of high antiquity, such as the *prodigious quantity of ruins* dispersed over the plains, and even in the mountains, at this day *deserted*."—*Volney's Travels*, vol. ii., p. 368.

When the boughs thereof are withered, they shall be broken off; the women come and set them on fire, *Isa.* xxvii., 10.

"The olive-trees (near Arimathea) are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamelukes having cut down all the olive-trees, for the pleasure they take in destroying, or to make *fires*, Yafa has lost its greatest commerce."—*Volney's Travels*, vol. ii., p. 332, 333.

For it is a people of *no* understanding, *Isa.* xxvii., 11.

"The most simple arts are in a state of barbarism; the sciences are *totally* unknown."—*Ib.*, p. 442.

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Your cities burned with fire, *Isa.* i., 7.

"A place lately ravaged with *fire* and sword would have *precisely* the appearance of this village (Loudd, Lydda). Ramla is in almost as ruinous a state."—*Ib.*, p. 332, 333.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, *Jer.* xii., 10.

"Like the Turkmen, the Curds are *pastors and wanderers*. A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins have no fixed habitations, but keep *perpetually wandering*, with their tents and herds." Chap. xxiii. of *Volney's Travels* is entitled, Of the *Pastoral* or Wandering Tribes of Syria.—Vol. i., p. 367, &c.

They have made my *pleasant portion* a desolate wilderness, the whole land is made desolate, *Ib.*, 10, 11.

"With its numerous advantages of climate and soil, it is not astonishing that Syria should always have been esteemed a *most delicious country*."—*Volney's Travels*, vol. i., p. 321. "I have seen nothing but solitude and desertion."—*Volney's Ruins*, p. 7.

The spoilers are come upon all high places through the wilderness, *Jer.* xii., 12.

"These precautions (against robbers) are above all necessary in the countries exposed to the Arabs, such as Palestine, and the whole frontier of the desert."—*Volney's Travels*, vol. ii., p. 417.

No flesh shall have peace.

"War, famine, and pestilence assail them at every turn."—*Volney's Ruins*, p. 9.

They have sown wheat, but they shall reap thorns; they have put themselves to pain, but shall not profit.

"Man *sows* in anguish, and reaps vexation and care."—*Ib.*, 11. "They would not be permitted to reap the fruit of their labours."—*Volney's Travels*, vol. ii., p. 435.

They shall be ashamed of your revenues, *Jer.* xii., 13.

"The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses.

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For Aleppo . . .	800
Tripoli . . .	750
Damascus .	45
Acre	750
Palestine .	
	2345 purses."

(Or £112,135.) — *Volney's Travels*, vol. ii., p. 360.

Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, they shall eat their *bread* with carefulness, and drink their *water* with astonishment; that her land may be desolate from ALL that is therein, because of the *violence* of *all* them that dwell therein, *Ezek.* xii., 19.

"The peasants are everywhere reduced to a little *cake* of barley or dourra, to onions, lentils, and *water*." "Dread prevails through the villages." "The arbitrary power of the Sultan, transmitted to the pacha and to *all* his sub-delegates, by giving a free course to *extortion*, becomes the mainspring of a *tyranny which circulates through* EVERY *class*, while its effects, by a reciprocal reaction, are *everywhere* fatal to agriculture, the arts, commerce, population; in a word, EVERYTHING which constitutes the power of the state."—*Volney's Travels*, vol. ii., p. 378, 379, 412, 477.

Ye shall be as a garden that hath no water, *Isa.* i., 30. How long shall the land mourn, and the herbs of every field wither, for the *wickedness* of them that dwell therein? *Jer.* xii., 4.

"The remains of cisterns are to be found (throughout Judea) in which they collected the rain water; and traces of the canals by which these waters were distributed on the *fields*."—*Malte-Brun's Geography*, vol. ii., p. 150, 151. "We here see *none* of that gay carpeting of grass and flowers which decorate the meadows of Normandy and Flanders. The land of Syria has almost always a *dusty appearance*. Had not these countries *been ravaged by the hands of man*, they might perhaps at this day have been shaded by forests." —*Volney's Travels*, vol. ii., p. 359.

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And the *cities* that are inhabited shall be laid waste, and they shall know that I am the Lord, *Ezek.* xii., 20.

"Every day I found in my route villages deserted and *cities* in ruins."—*Volney's Ruins*, c. i.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning of the grapes when the vintage is done, *Ib.*, 13. The glory of Jacob shall be made thin, *Isa.* xvii., 4.

"I looked for the ancient people and their works: and all that I could find was a *faint trace*, like to what the foot of the passenger leaves on the sand."—*Volney's Ruins*, c. ii.

But yet in it shall be a tenth; and it shall return and shall be eaten, as a teil-tree, and as an oak, whose *substance is in them*, when they cast their leaves, *Isa.* vi., 13.

"The land of the plains is FAT *and loamy*, and exhibits every sign of the greatest fecundity. Were nature assisted by art, the productions of the most distant countries might be produced within the distance of twenty leagues."—*Volney's Travels*, vol. i., p. 308, 317. "Galilee would be a paradise were it inhabited by an industrious people, under an enlightened government."—*Malte-Brun's Geography*, vol. ii., p. 148.

The city that went out by a thousand shall leave a hundred, *Amos* v., 3.

"A tract from which a hundred individuals draw a scanty subsistence formerly maintained *thousands*."—*Pierre Belo, quoted by Malte-Brun.*

I will make SAMARIA as a heap of the field, and as plantings of a vineyard.

"This great city is wholly converted into gardens."—*Maundrell's Travels*, p. 78.

And I will pour down the stones thereof into the valley, and I will discover the foundations thereof, *Micah* i., 6.

"The relative distance, local position, and unaltered name of Sebaste, leave *no doubt* as to the identity of its site; and its local features are *equally seen* in the threat of Micah."—*Buckingham's Travels in Palestine*, p. 511, 512.

O Canaan, the LAND OF THE PHILISTINES, I will even destroy you: The seacoast shall be *dwellings* and cottages for shepherds, and folds for flocks, *Zeph.* ii., 5, 6.

"In the plain between Ramla and Gaza" (the plain of the Philistines, along the seacoast), "the houses are so many huts, sometimes detached, at others ranged in the

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form of cells around a courtyard, enclosed by a mud wall. In winter they and their *cattle* may be said to live together, the part of the *dwelling* allotted for themselves being only raised two feet above that in which they *lodge their beasts*." —*Volney's Travels*, vol. ii., p. 335.

The *remnant* of the Philistines shall perish, *Amos* i., 8.

"*All the rest* is a desert." —*Ibid.*, p. 336.

I will send a fire upon the wall of GAZA, which shall devour the palaces thereof, *Ib.* 7.

"The *ruins* of white marble sometimes found at Gaza prove that it was formerly the abode of luxury and opulence."—*Volney's Travels*, vol. ii., p. 340.

The king shall perish from Gaza, *Zech.* ix., 5. *Baldness* is come upon Gaza, *Jer.* xlvii., 5.

"It is no more than a defenceless village."—*Ibid.*, p. 340.

ASKELON shall be a desolation, *Zeph.* ii., 4. Askelon shall not be inhabited, *Zech.* ix., 5.

"The deserted ruins of Azkalan."—*Ibid.*, p. 338.

I will cut off the inhabitants from Ashdod, *Amos* i., 8.

"We met successively with various ruins, the most considerable of which are at Ezdoud, famous at present for its scorpions."—*Ibid.*

LEBANON is ashamed and hewn down, *Isa.* xxxiii., 9. The forest of the vintage is come down, *Zech.* xi., 2. The high ones of stature shall be hewn down, &c., *Isa.* x., 33.

"Among the crags of the rocks (on Lebanon) may be seen the no very magnificent remains of the boasted cedars."—*Ibid.*, vol. i., p. 292.

The rest of the trees of his forest shall be few: that a *child* may write them, *Isa.* x., 19.

"There are but *four or five* of these trees which deserve any notice."—*Volney's Travels*, i., 292.

AMMON. I will stretch out my hand upon thee. I will destroy thee, *Ezek.* xxv., 7.

"All this country, formerly so populous and flourishing, is now changed into a vast desert."—*Seetzen's Trav.*, p. 34.

I will deliver thee for a spoil to the heathen, *Ibid.*

"The far greater part of the country is uninhabited, being abandoned to the wandering Arabs."—*Ibid.*, p. 37.

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I will make RABBAH (the chief city) of the Ammonites a stable for camels,

"We met numbers of Arabs with their camels."—*Ibid.*

And a couching place for flocks, *Ezek.* xxv. 5.

"The keepers drive in goats for shelter during the night." Mr. Buckingham relates, that at Amman he "lay down among *flocks* of sheep and goats, and that he was almost entirely prevented from sleeping by the *bleating of flocks*."—*Travels among the Arab Tribes*, p. 72, 73.

Rabbah shall be a desolate heap, *Jer.* xlix., 2.

"The buildings exposed to the atmosphere are all in decay. The plain is *covered* with the remains of private buildings," &c.—*Burckhardt's Travels in Syria*, p. 359, 360.

MOAB. The spoiler shall come upon every city, and no city shall escape. The cities thereof shall be desolate, without any to dwell therein. Judgment is come upon all the cities of the land of Moab, far and near, *Jer.* xlviii., 8, 9.

"The *ruins* of Eleale, Heshbon, Meon, Dibon, Aroer, still subsist to illustrate the history of the Beni Israel." Burckhardt enumerates many ruined sites within its boundaries.—*Travels in Nubia*, p. 38. *Travels in Syria*, p. 370.

The days come, saith the Lord, that I will send unto Moab *wanderers*, that shall *cause him* to *wander*, *Ibid.*, 12.

Of Moab, Burckhardt writes —"Wherever the Bedouins (wandering Arabs) are masters of the cultivators, the latter are soon reduced to *beggary* by their unceasing demands."—*Travels in Syria*, p. 381.

O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove, that maketh her nest in the sides of the hole's mouth, *Jer.* xlviii., 28.

"The wretched peasants retire among the rocks which border on the Dead Sea."—*Volney's Travels*, vol. ii., p. 334. "There are many families living in caverns"—"inhabitants of the rocks."—*Seetzen's Travels*, p. 26. "There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers and small sleeping apartments."—*Captains Irby and Mangles' Travels*, p. 473.

Moab shall be a derision.

"In the Valley of Wale," bor-

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As the wandering bird cast out of her nest, so the daughters of Moab shall be at the ford of Arnon, *Isa.* xvi., 2.

dering on the Arnon, Burckhardt observed "a large party of Arabs Shererat encamped. They *wander about in misery*, the women wearing nothing but a loose shirt hanging in rags about them."—*Travels*, p. 370, 371.

Edom (or Idumea) shall be a desolation. I will make thee most desolate, *Jer.* xlix., 17. *Ezek.* xxxv., 3.

"The traces of many towns and villages are met with. At present all this country is a desert,

I will stretch out my hand upon Edom; and will make it desolate from Teman, *Ezek.* xxv., 13.

"And Maan (Teman, as marked in the map prefixed to Burckhardt's Travels) is the only inhabited place in it."—P. 436.

If grape-gatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, Edom shall be a desert wilderness, *Jer.* xlix., 9, 10.

"The whole plain presented to the view an expanse of shifting sands; the depth of sand precludes *all vegetation* of herbage." — *Burckhardt's Travels in Syria*, p. 442.

I will stretch out upon Idumea (Edom) the line of confusion and the *stones of emptiness*.

"On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain."—*Burckhardt's Syria*, p. 444.

Moreover, the word of the Lord came unto me, saying, son of man, set thy face against Edom, and prophecy against it, and say unto it, Thus saith the Lord God, behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate, &c., *Ezek.* xxxv., 1, 2, 3.

"It is from the summit of (the mountain) El Nakb that one can judge of the general aspect of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many prophets have announced the misery of Idumea, but the strong language of Ezekiel can alone adequately describe this great desolation." —*Laborde*.

I will lay thy cities waste; and thou shalt be desolate, O Mount Seir, *Ezek.* xxxv., 3, 4.

"The following ruined places are situated in Djebal Shera (Mount Seir), Kalaab, Djir-

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I will make thee perpetual desolations, and thy cities shall not return, *Ezek.* xxxv., 9.

I will make thee small among the heathen: thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the *clefts of the* ROCK, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation, *Jer.* xlix., 15, 16, 17.

I will make thee perpetual desolations, and thy cities shall not return, and ye *shall know that I am the Lord*, *Ezek.* xxxv., 9.

Every one that goeth by it shall be astonished, *Jer.* xlix., 17.

ba, Eyl, Ferdakh, Anyk, Bir-el-Beytar, Shemakh, and Syk." —*Ibid.*, p. 443, 444.

"Of the towns laid down in D'Anville's map, Thoana excepted, no *traces* remain." —*Ibid.*

"The ruins of the city (of Petra, or the Rock, the capital of Edom) burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld."—*Irby and Mangles' Travels*, p. 422. "The *rocks* are hollowed out into innumerable chambers of different dimensions," &c.—*Mackmichael's Journey*, p. 228. "Some of them are so high, and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost," &c.—*Burckhardt's Travels*, p. 422.

"I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the proph-

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ets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."—*Stephens's Incidents of Travel in Arabia Petræa, &c.* Vol. ii., p. 58.

They shall be called the border of wickedness, *Malachi* i., 4.

The Arabs in Edom are called "a most savage and treacherous race."—*Irby and Mangles.* "They have the *reputation,*" says Burckhardt, "of being very daring thieves." And Pococke describes them as "a very bad people, and notorious robbers."—Vol. i., p. 136.

They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing, *Isa.* xxxiv., 12.

"There is not a single human being living near it."—*Irby and Mangles' Travels*, p. 439. The sepulchres are numerous and magnificent; and "great," says Burckhardt, "must have been the opulence of a city which could dedicate such a monument to the memory of its rulers."—P. 425.

Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, *Isa.* xxxiv., 13.

"Most of the plants at Petra are thorny."—*Irby and Mangles' Trav.*, p. 435. "The thorns," as described by Laborde, "rise to the same height with the columns; creeping and prickly plants hide the remains of the works of man: the thorn or bramble reaches the top of the monuments, grows on the cornices, and conceals the base of the columns."

Shall I not destroy the wise men out of Edom, and understanding out of the Mount of Esau? *Obad.*, ver. 8.

Even the clearing away of rubbish merely "to allow the water to flow" into an ancient cistern, in order to render it useful to themselves, is spoken of by Burckhardt "as an undertaking far beyond the views of the wandering Arabs."—*Burckhardt's Travels*, p. 366.

The cormorant (Hebrew,

"The bird Katta is met with

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KATH) shall possess it, *Isa.* xxxiv., 11.	in immense numbers; they fly in such large flocks, that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them."—*Burckhardt's Trav.*, p. 406.
The owl shall dwell in it, *Ibid.*	"Eagles, hawks, and *owls* were soaring in considerable numbers above our heads, seemingly annoyed at any one approaching their lonely *habitation.*" — *Irby and Mangles' Trav.*, p. 415.
And the raven (or crow) shall dwell in it, *Ibid.*	"The fields of Tafyle," in the immediate vicinity of Edom, "are frequented by an immense number of crows." —*Burckhardt's Travels*, p. 405.
"It shall be a habitation of dragons, *Ibid.*, 13.	"The Arabs in general avoid them (the ruins in Edom) on account of the enormous scorpions with which they swarm."—*Volney's Travels*, vol. ii., p. 344.
The satyr (or goat) shall cry to his fellow, *Ibid.*, 14.	"Large herds of mountain goats are met with."—*Burckhardt*, p. 405.
NINEVEH. He will make an utter end of the place thereof. I will make thy grave; for thou art vile, *Nahum* i., 8, 14.	The *mounds* "show neither bricks, stones, nor other materials of building; but are in many places overgrown with grass." — *Buckingham's Travels in Mesopotamia*, vol. ii., p. 49, &c.
She is empty, *void*, and waste, *Ibid.* ii., 10.	"Eastward of the Tigris, at the end of the bridge of Mosul, *the great Nineveh* had formerly been erected: the city, and even the ruins, had long since disappeared; the VACANT SPACE afforded a spacious field for the operation of the two armies."—*Gibbon's Hist.*, vol. viii., p. 250, 251.
Thy crowned are as locusts, and thy captains as the great grasshoppers which flee away, and the place is not known	"Where are those ramparts of Nineveh?"—*Volney's Ruins*, c. ii.

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where they were, *Nahum* iii., 17.

The Lord hath given a commandment concerning thee, that no more of thy name be sown, *Ibid.* i., 14.

"The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness."—*Ibid.*, c. iv.

TYRE. Tyre shall be a place for the spreading of nets in the midst of the sea, *Ezek.* xxvi., 5.

"Instead of that ancient commerce, so active and so extensive, Sour (Tyre) is reduced to a miserable village. They live obscurely on the produce of their little ground and a *trifling fishery*."—*Volney's Travels*, vol. ii., p. 212, 225.

EGYPT. I will lay the land waste and all that is therein, by the hand of strangers, *Ibid.* xxx., 12.

"Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks."—*Ibid.*, vol. i., p. 74, 103.

It shall be a base kingdom, the basest of kingdoms, *Ibid.* xxix., 15.

"Egypt above five hundred years has been under the arbitrary dominion of strangers and slaves."—*Gibbon's Hist.*, vol. vi., p. 109.

THE ARABS. I will make him (Ishmael) a great nation. His hand shall be against every man, and every man's hand shall be against him, *Gen.* xvi., 12.

They are "armed against mankind." "A single robber or a few associates are branded with their genuine name; but the exploits of a numerous band (of Arabs) assume the character of a lawful and honourable war."—*Ibid.*, vol. ix., p. 237.

CHALDEA, OR BABYLONIA.

CHALDEA. I will punish the land of the Chaldeans, *Jer.* xxv., 12. I will send unto Babylon fanners, that shall

"These splendid accounts of the Babylonian lands yielding crops of grain two or three hundred fold, compared

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fan her, and empty her land, *&c., Jer.* li., 2.	with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected."—*Transactions of the Literary Society, Bombay*, vol. i., p. 123. It *is* an "immeasurable wild, bounded only by the desest," "a barren waste," "a bare desert," "a barren country," &c.—*Capt. Mignan's Travels*, p. 31; *Major Keppel's Narrative*, vol. i., p. 260; *Buckingham's Travels in Mesopotamia*, vol. ii., p. 242, &c.
A drought is upon her waters, and they shall be dried up, *Jer.* l., 38. Behold the hindermost of the nations, a wilderness, a dry land, and a desert, *Jer.* l., 12; li., 43.	"The canals at present can only be traced by their decayed banks."—*Bombay Lit. Trans.*, p. 138. "They are now *dry* and neglected."—*Rich's Memoirs*, p. 4. "The absence of all cultivation, the *steril*, *arid*, and wild character of the scene, formed a contrast to the rich and delightful accounts delineated in Scripture."—*Mignan's Travels*, p. 5.
Her cities are a desolation, *Ibid.*	The ancient cities of Chaldea "no longer exist."—*Major Rennell's Geography of Herodotus*, p. 335. The more modern cities, which flourished under the empire of the califs, "are all in ruins."—*Mignan's Travels*, App. "The whole country is strewed over with the debris of Grecian, Roman, and Arabian towns, confounded in the same mass of rubbish."—*Malte-Brun's Geography*, vol. ii., p. 119.
BABYLON* shall become heaps, *Jer.* li., 31. *Is.* xiii., xiv. *Jer.* l., li.	Babylon has become "a vast succession of mounds," "a great mass of ruined

* The prophetic history of the decline and fall of Babylon, from its first capture to its present desolation, is so copious as to occupy ninety pages of the Evidence of Prophecy, in illustration of as many predictions.

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heaps," "uneven heaps of various sizes. The larger ruins have the appearance of irregular and misshapen hills, the lesser form a succession of little hillocks." — *Keppel, Porter, Rich, Mignan, Buckingham*, &c.

Cast her up as heaps, *Jer.* l., 26.

"In seeking for bricks, the workmen pierce into the mound in every direction, hollowing out deep ravines and pits, and *throwing up* the rubbish in *heaps* on the surface." —*Rich's Memoir*, p. 22.

And destroy her *utterly*, *Ibid.*

"From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken that nothing but confusion is seen to exist."—*Sir R. K. Porter's Travels*, vol. ii., p. 338.

Let nothing of her be left, *Ibid.*

"Vast heaps constitute *all that now remains* of ancient Babylon." — *Keppel's Narrative*, vol. i., p. 196. Some of the heaps are "completely exhausted of all building materials; and nothing is now left but heaps of earth and fragments of brick." — *Mignan's Travels*, p. 199, 200. *Porter's Travels*, 356, 338, &c.

I will make it pools of water, *Is.* xiv., 23.

"The ground is sometimes covered with pools of water in the hollows." "The plain is covered at intervals with small pools of water." — *Buckingham's Travels in Mesopotamia*, vol. ii., p. 296. *Porter, Keppel*, &c.

Sit on the dust, sit on the ground, O daughter of the Chaldeans, *Is.* xlvii., 1.

"The *whole face of the country* is covered with vestiges of buildings."—*Rich*, p. 2.

Thy nakedness shall be uncovered, *Is.* xlvii., 3.

"I am perfectly incapable of conveying an adequate idea," says Captain Mignan, "of the dreary, lonely nakedness that appeared before me."—P. 116.

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Sit thou silent, and get thee into darkness, *Is.* xlvii., 5.	"A silent and sublime solitude, a silence profound as the grave."—*Porter's Travels*, vol. ii., p. 294, 407.
Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate, *Jer.* l., 13.	Babylon, "the *tenantless* and desolate metropolis."—*Mignan's Travels*, p. 234. "The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had been inhabited."—*Keppel's Narrative*, p. 196.
It shall never be inhabited, *Ibid.* xii., 20. *Jer.* l., 40, &c.	—"Ruins, composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated."—*Rich's Memoirs*, p. 16. "The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility."—*Sir R. K. Porter's Travels*, vol. ii., p. 391.
Nor dwelt in *from generation to generation*, *Is.* xiii., 20.	In the sixteenth century "there was not a house to be seen" at Babylon.—*Ray's Collection of Travels*, *Rawolff*, p. 174. In the nineteenth it is still "desolate and *tenantless*."—*Mignan*, p. 234.
Neither shall the Arabian pitch tent there, *Ibid.*	"I saw the sun sink behind the Mujelibah," says Captain Mignan, "and obeyed with infinite regret the summons of my guides," *Arabs* completely armed. He "could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people."—*Travels*, p. 2, 168, 201, 235. *Buckingham*, &c.
Neither shall the shepherds make their folds there, *Is.* xiii., 21.	"*All the people of the country* assert that it is extremely dangerous to approach this mound *after nightfall* on account of the multitude of evil spirits by which it is haunted."—*Rich*,

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p. 27. "By this superstitious belief they are prevented from pitching a tent by night, or making a fold."

But wild beasts of the desert shall lie there.

"There are *dens* of *wild beasts* in various parts."—*Rich's Memoir*, p. 30. *Porter*, *Keppel*, *Buckingham*, &c.

And their houses shall be *full* of *doleful* creatures.

These dens or caverns "are the retreat of jackalls, hyenas, and other noxious animals." "The 'strong ordure' or 'loathsome smell' which issues from most of them is sufficient warning not to proceed into the den."—*Keppel's Narrative*, p. 179, 180. *Porter's Travels*, vol. ii., p. 342, &c.

And owls shall dwell there,

"In most of the cavities are numbers of bats and owls." "Thousands of bats and owls have filled many of these cavities."—*Rich's Memoir*, p. 30. *Mignan's Travels*, p. 167.

And satyrs (goats) shall dance there,

"The caves" and "their entrances are strewed with bones of sheep and goats."—*Mignan*, p. 167. *Porter's Travels*, vol. ii., p. 342.

And wild beasts of the islands shall cry in their desolate houses (or palaces),

"We had no doubt," says Major Keppel, "as to the savage nature of the inhabitants. Wild beasts are numerous at the Mujilibie," one of the largest of the heaps, supposed to have been the palace.

And dragons in their pleasant palaces, *Isa.* xiii., 21, 22.

"*Venomous reptiles* are very numerous throughout the ruins."—*Mignan's Travels*, p. 168.

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest, *Jer.* l., 16.

"On this part of the plain, both where traces of buildings were left and where none had stood, all seemed equally naked of vegetation."—*Porter's Travels*, vol. ii., p. 392. "The eye wandered over a barren desert, in which the ruins were nearly the only in-

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dication that it had ever been inhabited."—*Keppel's Narrative*, p. 196.

The sea is come upon Babylon; she is covered with the multitude of the waves thereof, *Jer.* li., 42.

"For the space of two months throughout the year, the ruins of Babylon are inundated by the annual overflowing of the Euphrates,

Neither doth any son of man pass thereby, *Isa.* li., 43.

So as to render *many parts* of them inaccessible by converting the valleys into morasses."—*Rich's Memoir*, p. 13. *Sir R. K. Porter, Buckingham*, &c.

A desolation, a dry land, and a wilderness, *Jer.* li., 43.

After the subsiding of the waters, even the low heaps become again "sun-burned ruins," and the site of Babylon, like that of the other cities of Chaldea, is "a dry waste," "a parched and burning plain." —*Buckingham's Travels*, vol. ii., p. 302, 305. *Keppel's Narrative*, i., p. 196.

It shall be *wholly* desolate, *Jer.* l., 13.

"A more *complete* picture of desolation could not well be imagined."—*Keppel's Narrative*, p. 196. *Sir R. K. Porter's Travels*, vol. ii., p. 392.

Bel (the temple of Belus) boweth down, *Isa.* xlvi., 1.

The loftiest temple ever built is nothing now but the highest *heap* in Babylon, bowed down to little more than the third part of its original height. "The whole *mound* is a ruin."—*Rich's Memoir*, p. 37.

Bel is confounded, *Jer.* l., 2.

"The *whole* summit and sides of this mountainous ruin are furrowed by the weather and by human violence into deep hollows and channels." —*Mignan's Trav.*, p. 210. *Porter, Rich*, &c.

I will make thee a burnt mountain, *Jer.* li., 25.

"The Birs Nimrood presents the appearance of a circular hill."—*Rich's Memoir*, p. 35. "It is strewed over with petrified and vitrified sub-

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stances."—*Mignan's Travels*, p. 10. "On the summit are immense fragments of brick-work, of no determinate figure, tumbled together" (*confounded*), "and converted into solid vitrified masses."—*Rich's Memoirs*, p. 36. "The change exhibited on which is only accountable from their having been exposed to the fiercest fire, or rather scathed by lightning."—*Mignan's Travels*, p. 208. They are "completely molten," and "ring like glass."—*Keppel*, p. 194. *Sir R. K. Porter's Travels*, vol. ii., p. 308, 326.

I will stretch out my hand against thee, and roll thee down from the rocks, *Jer.* li., 25.

"Throughout the whole of these awful testimonies of the fire (whatever fire it was!), which *doubtless hurled them from their original elevation*, the regular lines of cement are visible."—*Sir R. K. Porter's Travels*, vol. ii., p. 312.

They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever, *Jer.* li., 26.

"The vitrified masses" are unfit for either use; and the bricks in other parts of the ruinous heap, "cannot be detached whole." It cannot, therefore, be rebuilt.—*Mignan's Travels*, p. 206. *Porter*, *Rich*, *Buckingham*, &c.

Merodach (the palace) is broken in pieces, *Jer.* l., 2.

"The Mujelibie is a mass of confusion, none of its members being distinguishable."—*Buckingham's Travels*, vol. ii., p. 273. "On the southeast it is cloven into a deep furrow from top to bottom."—*Mignan*, p. 166.

Thou shalt be brought down to the sides of the pit, *Isa.* xiv., 15.

"The *sides* of the ruin exhibit *hollows* worn partly by the weather," &c. "*All the sides* are worn into furrows."—*Mignan's Travels*, p. 167. *Rich's Memoirs*, p 29.

Thy pomp is brought down

"This very pile was once

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to the grave, and the noise of thy viols, *Isa.* xiv., 11.	the seat of luxury and vice; now abandoned to decay," &c. —*Mignan's Travels*, p. 172.
The worm is spread under thee; and the worms cover thee, *Isa.* xiv., 11.	"The *base* is greatly injured by time and the elements." —*Ibid.*, p. 166. "The *summit* is covered with heaps of rubbish."—*Rich's Memoir*, p. 29. "The mound was *full* of large holes, strewed with the carcasses and skeletons of animals recently killed."—*Keppel's Narrative*, p. 179. In the warm climate of Chaldea, wherever these are strewed, worms cannot be wanting.
Thou art cast out of thy grave like an abominable branch, *Isa.* xiv., 19.	"Several *deep excavations* have been made in different places." — *Sir R. K. Porter's Travels*, vol. ii., 342. After being brought down to the grave, *it is cast out* of it again, for "many of the *excavations* have been dug by the rapacity of the Turks, tearing up its bowels in search of hidden treasures."—*Ibid.*
And as the raiment of them that are slain, thrust through with a sword,	Several of the large holes, whereof it is full, "penetrate very far into the body of the structure."—*Ibid.*, p. 342. *Keppel's Narrative*, p. 179. *Mignan's Travels*, p. 171, &c.
That go down to the stones of the pit;	On the supposed site of the hanging gardens of Babylon, near to the palace, there are now disclosed to view "two *subterranean* passages, covered over with large masses of stone. This is nearly the only place where stone is observable." — *Keppel's Narrative*, vol. i., p. 205.
As a carcass trodden under feet, *Isa.* xiv., 19.	"The Mujelibie rises in a steep ascent, *over which* the passengers can only go up by the winding paths *worn* by frequent visits to the ruined edifice."—*Buckingham's Trav-*

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els, p. 258. From the least to the greatest of the *heaps*, they are all trodden on. "The ruins of Babylon are trodden under foot of men."—*Volney's Ruins*, c. iv.

Her idols are confounded, her images are broken in pieces; all the graven images of her gods he hath broken unto the ground, *Jer.* l., 2.

"Engraved marbles, idols of clay," "small figures of brass and copper," "bronze figures of men and animals are found among the ruins." —*Rennell's Geography of Herodotus*, p. 368. *Rich*, *Porter*, *Mignan.*

The broad walls of Babylon shall be utterly broken, *Jer.* li., 58.

"Where are the walls of Babylon?" asks Volney, *Ruins*, c. ii. "In common with other travellers," says Major Keppel, "we totally failed in discovering any trace of the city walls."—*Keppel's Narrative*, vol. i., p. 175. *Bombay Literary Transactions*, *Captain Frederick on the Ruins of Babylon*, vol. i., p. 130, 131. *Rich's Memoirs*, p. 43, 44.

Babylon shall be an astonishment. Every one that goeth by shall be astonished, *Jer.* l., 13; li., 37, 41.

"I cannot portray," says Captain Mignan, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."—*Mignan's Travels*, p. 117. *Sir R. K. Porter*, *Rich*, &c.

The Lord will do his pleasure in Babylon, *Isa.* xlviii., 14. Every purpose of the Lord shall be performed against Babylon, *Jer.* l., 29. I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, *Jer.* xxv., 13.

"It was *impossible* to behold this scene, and not to be reminded of how *exactly* the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present; that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land, and a

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wilderness!" — *Keppel's Narrative*, p. 197. *Rich, Porter, Mignan, Buckingham*, &c.

A single fact, as Fox has said, is worth a thousand arguments; and to set about a proof of the inspiration of the Jewish prophets, after having placed these predictions and facts before the reader, would be an impeachment of his understanding, as incapable of comprehending the plainest truth; and of his heart, as seared and hardened in unbelief, beyond the possibility of conviction. Adopting again, in the conclusion as at the commencement, the definition given by an enemy, we would say, "if by a prophet we are to suppose a man to whom the Almighty communicated some event that would take place in future, either there were such men or there were not." And if any truth be so clear that it cannot be misunderstood, and so evident that it cannot be denied, it is a truth that there were such men, and that manifold events, which may now be known of all men, were communicated to them, which God alone could have revealed. The prophecies of Scripture bear no similitude whatever to any random conjectures of future events, such as short-sighted mortals could form. They are most distinct and definite; and the events which they marked, with all the accuracy which the closest inspection could enable an eye-witness to portray, are the most marvellous that have ever been recorded in the history of the world. They have proved independent of a thousand contingences, any one of which might, humanly speaking, have rendered each of them abortive; and their fulfilment is the result of a countless number and variety of causes, which, in a long succession of ages, have all successively conspired to further, and ultimately to perfect, the very end that was declared from the beginning.

Men may cavil at the word of God and deride his judgments; but from the high places of infidelity, witnesses must come forth to prove that his word is true, and that his judgments are sure. The undesigned and conclusive testimony of the talented academician, who, without a pilgrim's spirit, sojourned long in the land of Palestine, is worth that of many pilgrims. The facts which he adduced and accumulated, instead of showing, as he thought, that all revelation is false, and that belief in it is the cause of desolation, give direct evidence of inspiration, and show what ruin the rejection of the everlasting covenant has wrought. And they need but to be placed, as above, side by side with the words of the prophets, in order that the author of the Ruins of Cities and Revolutions of Empires may be set up against all men beside, who would gainsay the proved truths, that the God of Israel is the Lord, and that the prophets spake by

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the inspiration of his Spirit. And the infidel chief not only contends like an indomitable hero in our cause, but thus irrefutably reasons, like a philosopher, in our behalf.

"How long will man importune the heavens with unjust complaint? How long with vain clamours will he accuse Fate as the author of his calamities? Will he then never open his eyes to the light, and his heart to the insinuations of truth and reason? This truth everywhere presents itself in radiant brightness, and he does not see it! The voice of reason strikes his ear, and he does not hear it! Unjust man! if you can for a moment suspend the delusion which fascinates your senses; if your heart be capable of comprehending the language of argumentation, interrogate these ruins! read the lessons which they present to you! And yon sacred temples! venerable tombs! walls once glorious! the witnesses of twenty different ages appear in the cause of nature herself! come to the tribunal of sound understanding, to bear testimony against an unjust accusation, to confound the declamations of false wisdom or hypocritical piety, and avenge the heavens and the earth of the man who calumniates them!" "For myself, I swear by all laws, human and divine, by the laws of the human heart, that the hypocrite and the deceiver shall be themselves deceived; the unjust man shall perish in his rapacity, and the tyrant in his usurpation; the sun shall change its course before folly shall prevail over wisdom and science, before stupidity shall surpass prudence in the delicate art of procuring to man his true enjoyments, and of building his happiness upon a solid foundation. Thus spoke the apparition."*

Believers in Jesus, *swear not at all.* But an oath for confirmation is not needful to show—nor need a spirit be evoked to tell—that the "truth presents itself in radiant brightness;" that if the voice of reason were heard, and the delusion which fascinates the senses of the skeptic were suspended for a moment, the truth would be clearly seen and infallibly believed: the declamations of a false philosophy would be confounded, and the heavens and the earth, and the word of Him that made them, "be avenged of the man who calumniates them;" that *the deceiver is himself deceived*, and that of Volney and of each of his compeers it may be said, *Thou art the man;* and that "the sun shall change its course before folly shall prevail over wisdom;" before infidelity shall triumph over faith; before the happiness of man shall be built on any other foundation than that which the Lord hath laid; and before any or all the gates of hell shall prevail

* Volney's Ruins, c. 3. English Translation. The original, which is still better, is inserted in the Appendix, No. 1.

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against the word of the living God, or that word return unto him void, or fail to fulfil the purpose for which he sent it.

What, then, but lighter than air, are all the vapouring declamations of ungodly men against the inspiration of the Jewish prophets, when weighed in the balance of right reason, against facts so luminous and argumentation so convincing? And how clearly, so that the dimmest eye may see, how loudly, so that the dullest ear may hear, do all these events show and proclaim that they were "communicated by the Almighty;" and that the seers of Israel were the prophets of the Lord! And when a man like Paine, or Volney, or Voltaire, is heard to declaim against the inspiration of the prophets, and to stigmatize them as impostors and liars, may not every man who has eyes to see clearly discern that he is one of those *false teachers, and presumptuous and self-willed scoffers*, who, as also foretold in Scripture, were to arise in the *last days*, and have now arisen, WHO SPEAK EVIL OF THE THINGS THAT THEY UNDERSTAND NOT; *who speak great swelling words of vanity to allure others, promising them* LIBERTY, *while they themselves are the children of corruption, and foaming out their own shame?* And may we not look on such a man as furnishing, by his words and the ignorance they display, by his acts and the impiety they show forth, as plain a proof, even in his derision against it, of the inspiration he denies, as if we were to stand on any of the ruins of Babylon, and hear the cry of a wild beast, the hissing of a serpent, or the hooting of an owl, or as if we saw in Petra the vultures gathered every one with her mate, and heard the screech-owl scream in the midst of the city devoted to perpetual desolation? Without convincing himself of a love of darkness, akin to that of the bird of night, no man can "shut his eyes against the light, or his ear against the voice of reason."

If asked a reason of our faith in the inspiration of the Prophets, an answer may be given to every question, and an event may be shown for every prediction. Invoking ruined cities by their names, Volney exclaims, "Oh names, for ever glorious! celebrated fields! famous countries! how replete is your aspect with sublime instruction! How many profound truths are written on the surface of this earth! Ye places that have witnessed the life of man in so many different ages, unveil the causes of his misfortunes, teach him true wisdom, and let the experience of past ages become a mirror of instruction, and a germe of happiness to present and future generations!"* Let skeptics, then, at the bidding of their master, and let all practical as well as professed unbelievers, if their hearts be capable of comprehending the language of argumentation or the evidence of facts, interrogate these ruins.

* Volney's Ruins.

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And, without consulting a seducing spirit, let them discern the sublime instruction with which their aspect is replete; let the EXPERIENCE of past ages and the sight of existing facts be a mirror of instruction, in which to view the radiant brightness of prophetic inspiration; and, no longer slow of heart to believe what Moses and the Prophets have spoken, their faith shall be built on "a solid foundation."

Light from heaven rests on every ruin; and they all beam with brighter glories and are full of richer treasures than ever. Broken wreaths of garlands wrought in marble; shattered symbols of imperial power, itself gone for ever; and fractured fragments of senseless gods, all graven by the hands of slaves; columns once the ornament of cities, now memorials of the places where they stood; palaces converted into heaps of dust, and walls long the wonder of the world, now searched for in vain, set forth conspicuously to view the withering and blasting blight that has passed on human glory. But He who makes the lichen to grow upon the Iceland rocks, and concentrates on them the substance of the richest nourishment, has scattered his word over the widespread field of ruins, as good seed covering a fertile plain; and that word needs to be but rationally and rightly apprehended in "every heart capable of comprehending the language of argumentation," to form, in a manner no skeptic could wot of, "a germe of happiness to present and future generations."

"The profound truths" which these ruins declare "are so manifest that they are 'written on the surface of the earth.' Their testimony is so ample, that their very 'aspect is replete with Divine instruction;' and the evidence they supply is so luminous and convincing, that each fact or feature answers to the written word, as, in a 'mirror,' face answers to face. And when interrogated touching the causes of man's misfortunes, and charged to teach him true wisdom, they all —like men risen from the dead, appealing to a testimony as high as their own—exclaim with one voice, "Ye have Moses and the Prophets, hear them. They foretold the effect which you see; and they, too, unveiled the cause. From them may ye learn that the judgments which a mysterious God has exercised on us *were not spoken in secret in a dark place, but are as the light that goeth forth.* Ye may read them, as they are written in His word. For no evil has come on us but what He revealed to his servants the prophets. They *were set over the nations and kingdoms, to root out, and to pull down, and to destroy, and to throw down*—as ye behold us now—*and* —as shall yet be seen—*to build, and to plant.** By his prophets the Lord has hewn us down. His judgments were ut-

* Jer. i., 10.

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tered against us as touching our wickedness. His word has been our burden, and has brought us to the dust; but iniquity has been our ruin, and has made us what we are. The children of Israel forsook the covenant of the Lord God of their fathers; and the anger of the Lord was kindled against this land to bring upon it all the curses that are written in his book.* And, because of the iniquity of them that dwell therein, the land still mourneth. For three transgressions of Judah and for four—for three transgressions of Ammon, Moab, Edom, Tyrus, Gaza, &c., and for four—the Lord did not take away the punishment thereof.† They all multiplied their words, and blasphemies, and transgressions against the Lord; and his word went forth against them. In their pride they exalted themselves to heaven; and they have been brought down to hell. Babylon the great, proud as Lucifer, the son of the morning, has been cut down to the ground, because it was full of iniquity, and strove against the Lord. The Lord hath broken the staff of the wicked, and hath rendered unto them the evil they had done. True and faithful are his judgments. And were there not a veil upon the heart in reading Moses and the prophets, the causes of man's misfortunes lie unveiled and to his view. Do men consult us that they may learn true wisdom? we can teach it by interrogating them. Is not he, whose word hath brought us to the dust, the Ruler among the nations? Who hath declared this from ancient time, and told it from that time? is not he the Lord, the Holy One of Israel? Who hath hardened himself against Him, and prospered? Or who can resist his power, or turn back his word, or abide the destruction that cometh from the Almighty? Have not the things which the prophets said come to pass? And did they not speak as the Lord gave them utterance? Has not, as you see, every desolation a token to show; and has not, as you hear, every ruin a tongue to tell in 'reason's ear' that the *word of prophecy is sure?* And do you not know that he who declared it is the Lord, and that there is no God else beside him? 'Names! for ever glorious!' do you call us? And do you not see that righteousness and glory belong unto the Lord, but unto us confusion and shame? Come and see how iniquity has been our burden; and how cities and countries have been brought at last to do homage to the glory of the Lord, and to magnify the word which the kingdoms and nations would not hear. Without a man of our cities to answer, may we not tell and 'teach' you that the fear of the Lord is the beginning of 'wisdom,' and to depart from evil is understanding; that sinners shall be consumed out of the earth, and the wicked be no more; and that, if the fear of the Lord be not there, the

* Deut. xxix., 25, 27. † Amos i. and ii.

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proudest of the cities of the nations shall become as one of us? Turn ye, turn ye, why will ye die? If you hear not Moses and the prophets, neither would you be pursuaded though one rose from the dead. According to their word, we wait the time when God shall turn away iniquity from Jacob; when, as judgment now coincides with judgment, blessing shall harmonize with blessing: when He that scattered Israel shall have gathered him, and his light shall break forth as the morning, and they that be of him shall build the old wastes and raise up the desolations of many generations, and he shall be called the repairer of the breach, the restorer of paths to dwell in.* Then a new song shall be put into our mouths. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. They shall see the glory and the excellence of the Lord."

The first portion of this demonstration of the truth of Christianity is that of the inspiration of the Jewish prophets. And while light thus breaks forth on the dark history of man, their words shining over it as the stars fixed in the firmament of heaven shine into the darkness of night, is it not wise—as an apostle declares it to be *well—to take heed to the more sure word of prophecy*, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts? knowing this *first*, that no prophecy of the Scripture is of any private interpretation (that the event, not the fancy of any man must interpret it). For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.†

Keeping in view the marshalled host of irrefutable facts to which the word of God by the prophets has given irresistible power, and which stand ever ready at a call, we have only —with the same weapon from the armory of heaven, the sword of the Spirit, which is the word of God—to pass from the tent of one enemy to the tower of another, in order to turn it too into a stronghold of our faith.

CHAPTER II.

THE APPROPRIATION OF HUME'S ARGUMENT AGAINST MIRACLES, &c.

Falsehood is ever opposed to Truth; and it has been the fate of the Christian religion, that false arguments have been

* Isa. lviii., 8, 12. † 2 Peter i., 19-21.

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urged against it, as false witnesses were sought against its Author.

Recent historical and geographical researches, which disclose many facts relative to the revolutions of empires, and to the desolation of cities and countries, have been eagerly seized on by zealous skeptics, in order that evidence against revelation might be extorted from them; but, as we have seen, these facts themselves lead directly to the very opposite conclusion, establishing the faith which they were adduced to destroy.

In like manner, with equal eagerness, though not less futile against the truth, nor more helpful to the indefensible cause of error, the discoveries of modern science have been resorted to in order to forge from them a weapon against the Christian faith. But the changeful history of man, which marks the direful revolutions of empires, and the modern discoveries of physical science, which prove that all nature is the work of Him who changeth not, are not only appealed to in vain for such a purpose, but they unite in reversing the rash sentence of a vain philosophy, which is quicksighted as to the history of man and the works of nature, but which hath not an ear to hear the word of God.

The march of intellect has now become a hackneyed phrase. And great, truly, has been the recent intellectual progress of man over the rich domains of nature. In the discovery, combination, and classification of an innumerable multitude of facts, throughout all the various departments of natural history and philosophy, whether ascertained by observation, experiment, or calculation—from the structures of animals and plants, the relation of substances, and the forms of crystals, to the motions and magnitude of the earth, of the moon, and of the planets—there is so clear a manifestation of the regularity which pervades the universe, that design is stamped on every part; and the whole order and course of nature is marked out as the workmanship of the same Almighty hand. There is a consistent harmony in all material things, analogous to the power of attraction which links them together. And there is, to use the beautiful language of Playfair, a "wisdom which presides over the least as well as the greatest things; over the falling of a stone as well as the revolution of a planet, and which not only numbers and names the stars, but even the atoms that compose them."

The man who can look upon the works of nature and be an atheist, need not be told that there is a God. If the first great truth be not "clearly seen and understood by the things that are made," it will scarcely be learned by the ear. But the more closely that men look into the works of nature, every new discovery multiplies the proofs of Divine wisdom

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and power. And, in all reason, it must be owned that it is *the fool who hath said in his heart that there is no God.*

But while all things bear witness of the omniscience of the Creator, error is natural to man. And it is not any contradiction to the declaration of Scripture relative to the deceitfulness and wickedness of the heart, that, from the very order which God has impressed upon his works, an argument should have been drawn against the reception and belief of his word. So perfect is that order, that it is held to be absolutely unchangeable. The reasonableness of believing a miracle—or the infringement, violation, or suspension of the course of nature—on any evidence whatever, has been expressly denied and derided; and because that God's works are perfect, assent has been refused to all the evidences of a revelation of his will. But is it not the sum of such philosophy, that because God has given laws to nature, he cannot give and accredit as his own a law to man?

It might have savoured more of genuine wisdom, as well as of a becoming humility, had men closed their inquiries into the works of creation by any other argument than that which seems to assume a restriction of the power of the Creator. It might not, perhaps, have been unphilosophical to think that the same Almighty Being who, in such manifest wisdom and power, had established the universe in order and set on it his seal, had still reserved to himself the authority and right of modifying or suspending, for a purpose which he had or might have decreed from the creation of the world, that order which he had impressed upon nature. Its laws, though regulating all material things, and though worlds hung upon nothing revolve by them, are not laws to their Author, of whom they are but the word, and of whose power they are but a symbol and a proof. The plainest principles of reason may serve to confute the most refined speculations of a false philosophy, whenever it becomes their purpose, alike unhallowed and unwise, to show that, while from an atom to a world all things give proof of infinite wisdom, the observed order (that men hence call a law) of nature, which demonstrates the Almighty power of God, demonstrates, also, that a miracle is impossible, or, in other words, that the Most High has left himself powerless to send an accredited message unto man. It is not for unsophisticated and unprejudiced reason to believe that, amid infinite tokens of wisdom, the construction of a machine whereby man might measure the power of the Deity was the ultimate design of the Creator in the formation of the universe, or that the true lesson to be learned from its "mechanism" is how to set a compass on his works. Analogy, at least, from which alone, perhaps, a just and plausible conclusion could here be drawn, might lead us rather to infer that, as laws have been

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given to matter, so, in conformity to its nature, a law might be given, or a system established, for the regulation of the mind; and as uniformity is everywhere traced in matter, the moral world would not, under the same good and omnipotent sovereign, be for ever abandoned to lawlessness and sin. The mechanism of the universe unfolds not, indeed, the moral government of the Father of Spirits. The world by wisdom knew not God; though it might clearly discern his eternal power. Yet the more closely that a rational inquirer, when accustomed to look upon the operation of His hands, scans the universal arrangement which external nature presents, and the wisdom which it displays, he might, in moral discernment, the more vividly see the want of a corresponding harmony in the spiritual state of man; and not without reason might he deem it possible that the law which has given its perfect structure to the smallest insect might be suspended for a moment, or in a few solitary instances, to call to like order the spirits of all flesh, and, by such a manifest interposition of his power, to give an evidence to man, who is placed at the head of earthly creatures, that it is the will of Jehovah that harmony should prevail over the moral as well as over the natural world. And as the wisdom of God is seen in every particle of matter; as his goodness fills the earth, and his power hath lighted up the heavens, there is surely no necessity or even warrant from thence to think that he would not—it were blasphemy to say that he could not—give demonstration of his power in order to accredit a system of salvation, calculated to renovate human nature which sin had ruined, and (however introduced) to wipe out the only blot on earth that has stained his works, which lies in the heart of man, whence issues the wickedness that is followed by destruction. The wisdom that is perfect does not necessarily imply the exclusion of the power where there is the need of healing, any more than the most perfect knowledge of anatomy would deter the surgeon from an operation by which the life of his patient might be preserved, for fear of disturbing the perfect texture of the skin.

The argument here alluded to is so essentially atheistical and self-contradictory, that its united impiety and absurdity could not escape the observation of skeptics. "Can God work miracles? that is to say, can he derogate from the laws which he has established?" asks Rousseau. "The question," he adds, "treated seriously, would be impious if it were not absurd."

Well, therefore, might such an argument be at once discarded by every believer in God. But being itself an evidence of scriptural inspiration—supplying a calculus, when rightly applied, most powerful and complete for demonstrating, to a degree that imagination could not have conceived,

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one great branch of Christian evidence—and being founded on a principle, deducible from all the works of nature, which is the very basis of another leading evidence of Christianity, this very argument of scoffers is as available on our side as any fact confirmatory of prophecy can possibly be; and it cannot be here passed over without our showing again that they who would fain be against us are for us. The Christian, in taking their spoil from his enemies, only reclaims his own; and the surreptitious spoils of Amalek may without injustice or profanation be laid as a rich and hallowed incense on the altar of truth; so much the more precious, as being, on their part, neither an intended nor free-will offering.

Now, as of old, though in a different sense, it may be asked, is Saul also among the prophets? Some professed gainsayers have dwelt in metaphysical abstractions, some have sought to scale the heavens, while others have pried into the bowels of the earth, in search of a witness against revelation; but it has fared no better with them all than those who catered for skepticism amid historical details and geographical descriptions. Let the potsherds strive with the potsherds of the earth; but wo unto him that striveth with his Maker. Human science, however excellent in whatever rightly pertains to it, can never triumph, nor be devoted to its proper end, when, as the word or device of fallible man, it is set against the word and counsel of an omniscient God. The cause that is His, if his indeed it be, cannot, like the arguing of man with man about any vain thoughts of theirs, be ultimately left in such a conflict to a doubtful issue. Every high imagination which exalteth itself against the knowledge of God must be cast down; and all that the pride of reason can urge must be answered. The place at last for all the enemies of Jesus is beneath his feet; and there every argument, as well as every fact, which bears upon the evidence of his faith, must finally be found in its allotted station. In seeking proof against the truth, were man to search creation through, he must return empty; or were he, with that intent, to climb the tree of knowledge to its height, it is but to show that he is naked. But though one purpose be not achieved, another is accomplished; the record of nature confirms that of revelation; and, after all the labours of the adversary of the gospel, the work which he has finished is fitted for the Christian's purpose, and the fruit which he brings down is ripe for the Christian's use.

Whether it be drawn out in metaphysical subtility by Hume, founded on as a principle in judicial reasoning by Bentham, or set forth as the result of mathematical demonstration by La Place, there is one great argument against the credibility of miracles, already referred to, to which they all appeal as incontrovertible; an argument which Hume has styled an

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everlasting check against delusion, and which alone is characteristic of that high school of modern skepticism of which these are the redoubted masters. The air, the heavens, and the earth have all been explored for materials to establish it. All evidence of revelation has been discredited; all testimony whatever to the truth of miracles, in confirmation of religion, has been held untenable and inadmissible: and all witnesses for God have been discarded from the court of reason, and are refused a hearing; because, as it is said, the laws of nature are inviolable.

But the academy, though science has there concentrated her labours, is not destined to triumph over the college of the apostles, though they were unskilled in human lore.

It is the prerogative of the Deity to turn by creative power the darkness into light; and Divine wisdom shines forth in all his works. But, from the fatal perversity of man, the highest exercise and "largest discourse" of reason may be made to deepen the moral darkness that naturally rests upon the mind, and to render it incompetent to comprehend the light or the witness that is borne to it. The main, or, rather, the only argument against the credibility of miracles, owes its origin to the discoveries of modern science. And, as these have advanced, it has been urged more generally and strongly, till it has taken the lead in every cavil, and admits not of any concession in behalf of any conceivable or possible evidence of revelation. And it may not be amiss to trace its origin and its progress, if happily we may be enabled, with every lover of the truth, to rejoice over its obsequies. It would, indeed, be a blessed task to lay a helping hand to the demolition of that bane of immortal hope and barrier to Christian faith which obstructs the way of life and worketh death; to rescue the unstable and unwary from being the victims of the perverted ingenuity of those who, having argued themselves out of the use of reason as well as out of the need of salvation, neither enter into the kingdom of heaven themselves, nor suffer others to enter in.

Ignorant as men were in ancient times of the perfect regularity of the laws of nature, now fully ascertained to be established throughout the universe, the great skeptical argument of modern times entered not into the imaginations of the early gainsayers. More candid than their recent imitators, they admitted the truth of the miracles, but denied that these gave proof that the doctrine was of God. Their pagan mythology and blind belief in the power of evil spirits perverted their judgments, and restrained them from distinguishing between natural phenomena or false and supposititious miracles, and supernatural events or actual violations of the laws of nature. All ancient history is full of the blind or superstitious credulity which universally prevailed; and which,

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even yet, is only imperfectly dissipated from among men; that originates in ignorance of the order of nature, and of the unvarying uniformity of her operations. A few instances may be selected.

It was customary for the Romans, on beholding an eclipse, to make the loudest possible noise by striking on vessels of brass, and to hold up lighted fagots and torches in the air, as if to rouse and relight the expiring or extinguished luminary. The sight of the same natural event paralyzed armies, and, as in the case of the Macedonians on the invasion of their country by the Romans, and of the Thebans under Pelopidas, rendered them incapable to encounter the enemy or to quit the spot on which they stood. The inspection of the entrails of a victim could daunt the heart of the fiercest conqueror, or urge on to immediate battle the most cautious general. Soothsaying was a trade. Oracles were consulted from every quarter. Auguries were of old universally regarded. And every peculiarity or inexplicable incident, however insignificant, was accounted an omen. The spirit of armies rose or sunk according to the number or appearance of birds, and the direction of their flight was interpreted by soothsayers as signs of victory or defeat. A dictator, with absolute authority, was elected by the Roman senate to fix a nail in the door of a temple, in order to stay a pestilence. A few unintelligible words on a scrap of paper are prized as a charm or antidote from evil by the ignorant Arab, African, Indian, of modern as well as of ancient times. And even in the middle of the fifteenth century of the Christian era, when the true philosophy of nature was beginning to dawn, the pope, in his wisdom and infallibility, directed public prayers to be offered up on account of the appearance of a comet. All history is full of illustrations of such blind and superstitious credulity, which originated in the general or universal ignorance of the order of nature. The light of science has dissipated the darkness, in respect to the knowledge of matter, in which men were previously involved. And it is now held as a principle, that "it is to the imperfection of the human mind, and not to any irregularity in the nature of things, that all our ideas of chance and probability are to be referred." "The farther that our knowledge has extended, the more phenomena have been brought from the dominion of chance, and placed under the government of physical causes; and the farther off have the boundaries of darkness been carried. It was, says M. Laplace, to the phenomena not supposed to be subjected to the regulation of fixed laws, that superstition took hold, for the purpose of awakening the fears and enslaving the minds of men. The dominion of chance is suffering constant diminution; and the *anarch old* may still com-

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plain, as in Milton, of the encroachments that are continually making on his empire."*

When the human mind was rescued from the delusion of a blind credulity, its proneness to error became speedily manifest in the danger which arose of falling into the opposite extreme of an irrational skepticism, and all belief in anything supernatural was rejected as unwise. "The probability of the *continuance* of the laws of nature," says La Place, "is superior, in our estimation, to every other evidence, and to that of historical facts the best established. One may judge, therefore, the weight of testimony necessary to prove a suspension of these laws, and how fallacious it is in such cases to apply the common rule of evidence." "The first author, we believe, who stated fairly the connexion between the evidence of testimony and the evidence of experience, was Hume, in his Essay on Miracles."†

In a letter to Dr. Campbell, Hume states that the argument first occurred to him in arguing with a Jesuit respecting a pretended miracle said to have been wrought in a convent; and, as if marking its origin in these last days, he adds that Dr. Campbell would perhaps think that the sophistry of it savoured of the place of its *birth*.‡

It is then a fact, that from the probability of the *continuance* of the laws of nature, an argument which now forms the characteristic standard of a host of unbelievers has been prominently urged against the belief of miracles, and, though till recently unthought of, is the confident boast of every scoffer in these enlightened times, when the knowledge of the laws of nature can be founded on as an argument. But, instead of fearing to meet it, the Christian may well claim it as wholly on his side. And had it not been urged, and even had not all the peculiar importance been attached to it which there has been, the evidence of the Christian faith would have been lessened by the want of such an argument against it. However much men may seek deep to hide their counsel from the Lord, however long the genius of infidelity may defer to inspire its votaries with any novel imaginations, adapted for delusion and suited to the times, He with whom light dwelleth holds them in derision, and turns their scoffings into credentials of his word. Had Hume looked into the Bible—which, it has been said, he never read—he would have found that his vaunted discovery, his everlasting check against delusion, was described by the apostle Peter seventeen centuries *before* the supposed period of *its birth*; and that, instead of his being its original author, he could, in strict justice, have only claimed the right of being accounted

* Edin. Review, vol. xxiii., p. 320, 321.
† Ibid., p. 327, 329. ‡ See Appendix No. iii.

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the first of those scoffers who, arising in the *last days*, were to urge it as an infallible argument against the evidence of the inspiration of scripture, of which, as adopted and appropriated by them, it is a manifest and direct confirmation. The scriptures are fulfilled in our hearing by the very argument of our adversaries, and by it are they constituted witnesses for the truth, which they laboured so strenuously to overthrow. If they will learn nothing else from the word of God, they must own that they might have borrowed their own boasted reasoning, in which, on the completion of their philosophy, is concentrated the quintessence of their wisdom in respect to the "*continuance* of the laws of nature;" for the presumed fact on which all their reasoning rests, that *all things continue as they were from the beginning of the creation*, was never more distinctly stated by themselves than in those very words of the apostle which foretold from the first what at last they would say.

An apostle of Jesus could well affirm, "We are not ignorant of the devices of Satan; and thanks be to God, who always causeth us to triumph in Christ." And in token that their triumph should not fail at the last, Christians are enjoined to be mindful of the words which were spoken before by the holy prophets; knowing this *first*, that there shall come in the *last days* scoffers walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, *all things continue as they were from the beginning of the creation.**

Man, proud in his knowledge of nature, will not look to the word of nature's God for instruction; and yet in half a verse we may read the result of all the labours of modern philosophy which have been directed against the credibility of scriptural miracles. The march of intellect brings us in close contact with the truth, instead of having advanced, as many imagine, to the farthest extremity in an opposite direction.

"On this rock," said Christ unto Peter, as recorded by the evangelist, "will I build my church, and the gates of hell shall not prevail against it." Peter was the first, as it is related, to preach the gospel; and thousands were converted in a day, and the Christian church was founded. And in these last days—the last, it may be hoped, of the prevalence of infidelity, or of the perversion or suppression of the religion of Jesus—in which skeptical philosophers have assumed the establishment of a principle subversive, as they think, of revelation, their loudest boasting is but a distant yet distinct echo of the words of the same apostle. It could only have been by inspiration of God that an illiterate fisherman of

* 2 Peter iii., 2, 3, 4.

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Galilee looked through the darkness of many succeeding generations, and clearly saw what the light of modern science would reveal. He whose uncouth speech bewrayed him, and who shrunk at the voice of a maidservant charging him with being a disciple of Jesus, at a time when his master was delivered into the hands of his enemies, not only afterward told under the name of an apostle what the most talented enemies of the gospel could ultimately urge against its truth, but he charges them as wilfully ignorant of scientific facts; and it is from him we learn, in a manner the most conclusive, how their argument may not only be absolutely refuted, but rendered most available to the Christian cause.

It has been the boast of scoffers, that the labours of all the theologians in Britain have for the last fifty years been directed in vain against the argument of Hume, identified with his name as having originated with him. And instead of entering on the various metaphysical and elaborate answers which have been given to it, or attempting to show that it is founded on a false hypothesis in regard to the nature of proof from testimony, or combating in any manner the plausible hypothesis that testimony cannot prove a miracle, because the laws of nature are inviolable, the apostle instructs us how with a word to reduce the philosophical scoffers to silence by a direct denial of the assumed fact, on which alone their whole argument rests. All things have *not* continued as they were since the beginning of the creation; the order of nature, as it now subsists, has not been always inviolable. And changes have been introduced, great as any miracle can be. It needs a better knowledge of the works of nature than unbelievers have avowed or reasoned from, to prove the fallacy of the boldest of their theories, to bring back proud science to do its appointed task in the service of the sanctuary, and to show that its noblest office is that of being a faithful handmaid of religion.

Some enemies of the gospel have furnished a profusion of facts, which demonstrate, to a tittle, the literal truth of what the prophets foretold; others have now said that which it is declared in scripture that they would finally say; and when the time is now also come that science can give its commentary on these words of scripture which confute the scoffers, we appeal on purpose and at large, in the first instance, to the authority of one on whom there rests not any suspicion of *undue* partiality or zeal in the cause of religion. Whenever the zealous defenders of the faith, enlightened by wisdom from above, shall issue from the *Institute*, the emancipation, moral not political, shall be far greater, and the revolution far more "glorious," than any which France has yet seen.

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In answering the scoffers of the last days, who, idolizing reason and traducing scripture, reject all faith in anything supernatural, because, being deeply read in the laws of nature, they hold them inviolable, and account their continuance, in all ages, sure; and who found their specious incredulity on the principle that all things have continued as they were since the beginning of the creation, the scriptures of truth, which they despise, convict them of folly, and thus set their wilful ignorance before the world.

For this they willingly are ignorant of, that by the word of God the heavens are of old, and THE EARTH STANDING OUT OF THE WATER AND IN THE WATER.*

"The lowest and most level parts of the earth exhibit nothing, even when penetrated to a very great depth, but horizontal strata or layers composed of substances more or less varied, and containing almost all of them innumerable marine productions. Similar strata, with the same kind of productions, compose the lesser hills to a considerable height. Sometimes the shells are so numerous as to constitute of themselves the entire mass of the rock; they rise to elevations superior to every part of the ocean, and are found in places where no sea could have carried them at the present day, under any circumstances; they are not only enveloped in loose sand, but are often enclosed in the hardest rocks. Every part of the earth, every hemisphere, every continent, every island of any extent exhibits the same phenomenon."† "It is the sea which has left them in the places where they are now found. But this sea has remained for a certain period in those places; it has covered them long enough, and with sufficient tranquillity to form those deposites, so regular, so thick, so extensive, and partly also so solid, which contain those remains of aquatic animals. The basin of the sea has therefore undergone one change at least, either in extent or in situation; such is the result of the *very first search*, and of the *most superficial examination*."‡

"The traces of revolutions become still more apparent and decisive when we ascend a little higher, and approach nearer to the foot of the great chains. There are still found many beds of shells; some of these are even thicker and more solid; the shells are quite as numerous and as well preserved, but they are no longer of the same species. The strata which contain them are not so generally horizontal; they assume an oblique position, and are sometimes almost vertical. While in the plains and low hills it was necessary to dig deep in order to discover the succession of the beds, we here discovered it at once by their exposed edges, as we

* 2 Peter iii., 15.
† Cuvier's Theory of the Earth, 5th ed., p. 7.
‡ Ibid., p. 8.

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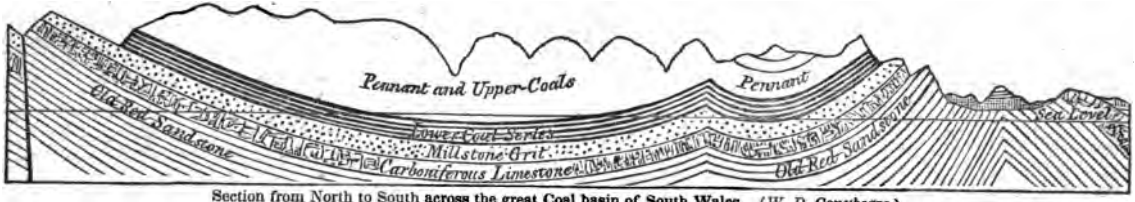
ILLUSTRATIONS OF THE ELEVATION OF STRATA.

Silurian System. (*Murchison.*) Carboniferous System. (*Conybeare.*)



Section from North to South across the great Coal basin of South Wales. (*W. D. Conybeare.*)

Section across the Somerset Coal field from Bristol to the Mendip Hills. (*W. D. Conybeare.*)

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follow the valleys that have been produced by their disjunction."*

"These inclined strata, which form the ridges of the secondary mountains, do not rest upon the horizontal strata of the hills which are situate at their base, and which form the first steps in approaching them; but, on the contrary, dip under them, while the hills in question rest upon their declivities. When we dig through the horizontal strata in the vicinity of mountains whose strata are inclined, we find these inclined strata reappearing below; and even sometimes, when the inclined strata are not too elevated, their summit is crowned by horizontal ones. The inclined strata are therefore older than the horizontal strata; and as they must necessarily, at least the greatest number of them, have been formed in a horizontal position, it is evident that they have been RAISED, and that this change in their direction has been effected before the others were superimposed upon them."†

"Thus the sea, previous to the disposition of the horizontal strata, had formed others, which, by the operation of problematical causes, were broken, raised, and overturned in a thousand ways; and as several of these inclined strata which it had formed at more remote periods rise higher than the horizontal strata which have succeeded them and which surround them, the causes by which the inclination of these beds was effected had also made them *project above the level of the sea*, and formed islands of them, or at least shoals and inequalities; and this must have happened, whether they had been *raised* by one extremity, or whether the depression of the opposite extremity had made the waters subside. Thus is the second result not less clear nor less satisfactorily demonstrated than the first, to every one who will take the trouble of examining the monuments on which it is established."‡

"All admit that the porphyry and trap rocks have been pushed up from below; but probably at a time when the whole was either covered by the ocean, or subjected to an enormous pressure by means of incumbent rocks, which have since been removed."◊

"A glance at the best geological maps now constructed of the various countries in the Northern hemisphere, whether in North America or Europe, will satisfy the inquirer that the greater part of the present land has been *raised from the deep*."‖

"The primitive fluidity of the planets is clearly indicated

* Cuvier's Theory of the Earth, 5th ed., p. 8, 9.
† Ibid., p. 9.
‡ Ibid., p. 10.
◊ Edin. Review, No. ciii., p. 72, Oct., 1830.
‖ Lyell's Geology, vol. i., p. 134, 135.

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by the compression of their figure, conformably to the laws of the mutual attraction of their molecules; it is moreover demonstrated by the regular diminution of gravity, as we proceed from the equator to the poles. The state of primitive fluidity to which we are conducted by astronomical phenomena is also apparent from those which natural history points out."*

"All observers admit that the strata were formed *beneath the waters*, and have been subsequently converted into *dry land*."†

"All geologists will agree with Dr. Buckland, that the most perfect unity of plan can be traced in the fossil world, the modifications which it has undergone, and that we can carry back our researches distinctly to times antecedent to the existence of man. We can prove that man had a beginning, and that all the species now contemporary with man, and many others which preceded, had also a beginning; consequently, the present state of the organic world has not gone on from all eternity, as some philosophers have maintained."‡

The precise accordance and identity of the words of the apostle with these results of recent scientific investigation, must be obvious to every reader; and it can scarcely be less obvious that that man must have spoken by the inspiration of God, who, looking forward from a remote age to the present time, and back to the beginning of the creation, told at once what scoffers in the last days would say, as clearly as if he had heard them, and described the embyro world as correctly as if he had been an eyewitness of its rising out of the waters.

The order of nature was not the same as it is now when the earth was void, and when not a living thing could possibly have existed in the globe we now inhabit, and when at a subsequent period none was to be found except among shelly strata then vivifying beneath the waters, now raised in mountains and indurated into rock. They who stagger at the belief of anything supernatural forget that there was a time, of which the structure of the earth gives evidence, when the present order of nature, as affecting all animal and vegetable being, did not exist, and when man, who unscrupulously sets God's word aside "in calculating the probability of the continuance of the laws of nature," was not himself created; nor any worm to be found on earth to raise its head against its Maker.

In referring to the original formation of the earth as well as to its final destruction, the apostle, while exposing the

* La Place's System of the World, Harte's Translation, vol. ii., p. 365.

† Buckland's Bridgwater Treatise, p. 44.

‡ Address of the President of the Geological Society (Lyell) at the Anniversary, 1837. See Philosophical Magazine for May, 1837, p. 389.

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wilful ignorance of scoffers, warns Christians not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. And the fact of the comparatively recent origin of man, by geological demonstration as well as by Scriptural record, the *last* of created beings on earth, is of itself conclusive against the skeptic that all things have *not* continued as they were since the *beginning* of the creation. Nature herself, from the vaunted absolute uniformity of whose laws the power of their Author has been impugned, loudly testifies of the interposition of Almighty and creative power, not only after the earth was divided from the waters, but even after the present order of animal existence, man excepted, had been established.

"We need not," says Mr. Lyell, "dwell on the low antiquity of our species, *for it is not controverted by any geologist;* indeed, the real difficulty which we experience consists in tracing back the signs of man's existence on the earth to that comparatively modern period when species, now his contemporaries, began to predominate. If there be a difference of opinion respecting the occurrence in certain deposites of the remains of man and his works, it is always in reference to strata of the most modern order," &c.*

The conclusion to be plainly and legitimately adduced from this fact alone, as fatal to the hypothesis of Hume, and as directly applied to subvert it, is, still more happily, not left to the theologian. For, ready to our hand and coming timely to our aid, the following extract, too precious to be curtailed, supplies an illustration of its conclusiveness in this respect, from the same source from which the bane flowed, before it was, as now it is, followed by the antidote. And may not the Christian hence augur well and hope much, not only for the final triumph of the gospel, of which he can never doubt, but for the admission, by such an opening, of a more glorious light than has heretofore entered into the mind of many a dark idolater of mere human science? It must, at least, be pleasing to see how, on the abjuration of wilful ignorance, the progress of knowledge, when rightfully followed out, prepares the way for the wisdom that is from above; or how, in those pages wherein the very predicted saying of the scoffers in the last days was once advocated, the very argument also, implied in the words of the apostle, has now been as unconsciously urged to expose the utter fallacy of the delusion.

"The science of geology is very properly referred to, for the striking example which it offers of the successful application of the hypothesis of uniform causation properly understood. Present phenomena and their causes have been

* Lyell's Geology, vol. i., p. 153, 154.

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most skilfully combined and used, so as to furnish us with the story of a period which has itself transmitted for our information nothing but mere strata and deposites. But the late discoveries in geology lead irresistibly to another observation. It is one of still greater importance; for it seems to us to be FATAL TO THE THEORY [Hume's] which we have presumed to call a *misconception of the uniformity of causation, as signifying an* UNALTERABLE *sequence of causes and effects.* Those who have read neither Cuvier nor Lyell are yet aware that the human race did not exist from all eternity. *Certain strata have been identified with the period of man's* FIRST *appearance.* We cannot do better than quote from Dr. Pritchard's excellent book (*Researches into the Physical History of Mankind*) his comment and application of this fact. 'It is well known that all the strata of which our continents are composed were once a part of the ocean's bed. There is no land in existence that *was not formed beneath the surface of the sea, or that has not risen from beneath the water.* Mankind had a beginning; since we can look back to the period when the surface on which they live began to exist. We have only to go back in imagination to that age; to represent to ourselves that at a certain time there existed nothing in this globe but unformed elements; and that in the next period there had begun to breathe and move, in a particular spot, a human creature; and we shall already have admitted, perhaps, the most astonishing miracle recorded in the whole compass of the sacred writings. After contemplating this phenomenon, we shall find no difficulty in allowing that events which would now be so extraordinary that they might be termed almost incredible—our confidence in the continuance of the present order of things having been established by the uniform experience of so many ages—would at one time have given no just cause for wonder or skepticism. In the first ages of the world, events were conducted by operative causes of a different kind from those which are now in action; and there is nothing contrary to common sense or to probability in the supposition that this sort of agency continued to operate from time to time, as long as it was required; that is, until the physical and moral constitution of things now existing was completed, and the design of Providence attained.' (Vol. ii., p. 594.) No greater changes," continues the reviewer, "can be well imagined in the ordinary sequence of cause and effect, such as constituted the laws of nature, as they had been previously established, than took place on the day when man was, for the first time, seen among the creatures of the earth."*

A plain fact may sometimes put down the most confident

* Edinburgh Review, No. civ., p. 396, 397.

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boasting. And the great argument which, in the opinion of its author, was to be useful as long as the world endures, is found, on examining its texture, to be marred, like the girdle that was hidden by the prophet for a season, and as to its intended use, to be profitable for nothing. The seeming strong tower, when close contact is tried, proves of aërial and impalpable form, and the attempt is vain to grasp the shadow of a reason where there is nothing but the "baseless fabric of a vision." The wonder-working delusion, conjured up by the great metaphysical necromancer of modern times, by which he was to cheat the world out of all belief in revelation, may be detected and exposed by any child who can read a verse of the New Testament; just as the infantine charm and dread, which have their unknown source in the magic lantern, are gone so soon as the scene is opened or the light of day is let in.

"A miracle," says Hume, "is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."*

But as all things have NOT continued as they were at the beginning of the creation; as the laws of nature are not unalterable, but have been altered; as a change, since their origin, has been introduced, great as any change can be well imagined, it is as clear as any proof can possibly be, that any argument which rests entirely on their presumed absolute inviolability is founded not on a fact, but on a falsehood, and is therefore necessarily devoid of all truth as well as of all reason. The like cause can never more indubitably produce the like effect, than the recent origin of man, of which the geological date is engraven on the earth, gives demonstration of the interposition of almighty and creative power, and of the operation of the first Great Cause; to which surely it must be admitted that all things are subservient and subordinate. The palpable proof of the exercise of this power, after the present terrestrial order began, shows that experience is on the side of miracles, and that the same Almighty Being who ordained the laws of nature, and afterward introduced a mighty change, may possibly, for wise purposes, better known to himself than to man, suspend them again. It cannot therefore be, from the very nature of the fact, that there is a direct and full proof against the existence of any miracle; for, instead of there being any soundness in so absolute a rule, as scoffers on a false assumption have laid down, the denial of a miracle, "perhaps even of the most astonishing miracle recorded in the whole compass of the sacred scriptures," would be the denial of an admitted fact.

* Hume's Essay.

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Even without the knowledge of this fact, or wilfully ignorant of it, what was the scornful rejection of all evidence of miracles on such a principle but the phrensied attempt to measure the power of God, who had created the heavens and the earth, and whose goings forth have been of old from everlasting, by the experience of man, who stands on a speck in space, and whose vision can embrace but a mere point in eternity? But what can scoffers any longer say, when, looking singly to their favourite hypothesis, the earth on which they tread does tell them that, were it true, or had the laws of nature, as they existed *after* the beginning of the creation, been established to this day by "uniform and unalterable experience," the world would have been but a waste of waters, or at best but a tenement for beasts? And seeing that the Great Creator crowned his works on earth by the creation of man, and placed him in a world prepared for his reception, why might he not, for the salvation of man, give proof of his Divine interposition in an after age by some changes in that order of nature which for man's sake he had established? Seeing that the most astonishing miracle recorded in Scripture (a mystery till of late not otherwise unfolded) is a certain fact, it is not because of any infringement of the laws of nature that all the rest may not be proved to be true. Seeing that the order of nature was altered by the creation of a new thing upon the earth, what could hinder the same effecting power from altering at any time the things that are made, or from giving unto man, as a rational being, some proof of the interposition of his hand? Surely making the deaf to hear, the lame to walk, the blind to see, feeding of thousands with a few loaves and fishes, staying a tempest with a word, raising the dead to life, and calling the buried from the tomb, and all scriptural miracles combined, are no more to be disbelieved from the very nature of the facts, than that, in the midst of a fair and faultless creation, the human form was at first fashioned from the dust, and sight given to the eye, hearing to the ear, strength to the limbs, life to the whole frame, and a spirit put in man by the inspiration of the Almighty. The raising of a man from the dead is not more contrary to the order of nature, as subsisting now, than the creation of man was contrary to the order of nature which subsisted then, when a human being never had been seen. Recalling life to the body it had left is not more marvellous than giving life to that which before had none. And as so great a miracle was the origin of our race, it becomes not mortal man, nor is it a right exercise of his reason, to say unto the Almighty, what dost thou? nor does it become the thing formed to say to him that formed it, there are laws which thou canst not alter. The resuscitation of an organized frame is not less credible than the original for-

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mation of the first animated body. And since the latter is an admitted fact, though an infringement of an order previously established, the other may be effected by the same cause, whatever the general law of nature may be; since the one is indisputable, the other is not impossible. It shows not, therefore, perfect sanity of mind, nor is it a principle that will ever be established by reason, that a miracle is incredible from the very nature of the fact; nor is it in reason, but in order to escape from its verdict, that men would ever be debarred from inquiring whether there be not full proof of the events recorded in Scripture, as the earth itself bears witness to one of the most astonishing of the miracles which it records.

The girdle which the seer of Israel hid in the earth till it was profitable for nothing, was yet a sign to the House of Israel, more eloquent than the voice of the prophet, of which the significancy has not yet passed away. And the great argument which modern skepticism has discovered, though marred in like manner, and utterly unprofitable for its destined purpose, is reserved for a higher and better object, of which it was not in the hearts of its authors and abettors to think, and, without any design or desire of theirs, it will truly be useful as long as the world lasts. Their scoffing, their argument, its answer and its use, are all against them; and may well rank in the fore front of Christian evidence. The scoffers themselves and their saying are not only visible and audible evidences of the truth of Scripture; not only does the whole of their argument rest on a fiction, but, as it is from the general and established regularity of the course of nature that the absolute inviolabilty of its laws was unwarrantably assumed or illogically inferred, the very fact, which alone gave all its plausibility to that dogma of the scoffers, by which, in their estimation, all belief in miracles was to be for ever discarded by all men of sense, is precisely the principle on which miracles give full proof to all who will exercise their reason, and proportion, as wise men, "their belief to the evidence," that the doctrine, in confirmation of which they were wrought, is indeed of God. The laws of nature are not absolutely inviolable. But nature assuredly has its laws or an order which has been impressed upon it all; and therefore a violation of that order is His work. And a miracle, if true, from the very nature of the fact, proves that the doctrine is of God, and is his own seal to his word.

At all hazards, and in avowed rejection of all evidence, an inveterate hostility, from first to last, has been manifested against the holy religion of Jesus. And in striking demonstration of the deceitfulness of sin in hardening the heart in unbelief, the testimony which God has given of his Son has

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been discredited on allegations diametrically opposite and mutually subversive of each other. Skeptics, in these times, have scoffed at miracles because of their knowledge of the regularity of all the operations of nature; while from ignorance of such regularity throughout creation, unbelievers in early ages admitted the truth of the miracles, but rejected the doctrine. The ignorant pagan believed not, because he saw not the extent of the laws of nature; the sager philosopher does not believe, because he recognises the universality of these laws, and holds that they are absolutely inviolable. Of the latter assertion we have seen the fallacy; and in the present day it will not be urged anew that a miraculous event might be the sport of an inferior Deity, or take its rise from the agency of a demon or the power of magic. The true knowledge of the works of God rescues the mind that will be rescued, both from an indiscriminate perception of truth and error, and from a skepticism impervious to reason. Instead of every rare phenomenon being accounted miraculous, or of miracles being held as wholly incredible, we need but to see, on the one hand, how regular laws predominate over the world, and, on the other, that, however uniform they be, they have been and may be altered, in order to know in either case that a miracle is the index of Divine power. Instead, therefore, of the regularity of the laws of nature sanctioning an utter incredulity of miracles, it is because of that very regularity that these give evidence of a commission from on high. Were it not that all things are regulated by fixed and general laws, and that a uniform experience, as observable by man, has established these laws, there could be no violation or contravention of an order that did not subsist, and no event could be deemed miraculous. Were there not an order in nature, it would have no laws to be violated; or were they to be suspended daily or by human means, they would cease to be laws. It is because the heavens and the earth stand as God hath established them of old, that they clearly show forth his eternal power and godhead. And it is also because there is an established order throughout his works, that its infringement gives direct manifestation of supernatural power. That which, in any instance, controls the laws of nature, is above them. He who hath ordained them can alone suspend them. And to see that they have been violated in any manner is to see that the hand of the Lord has done it. Perfectly and absolutely unalterable, except by omnipotence alone, they can be suspended or changed only by Him who ordained them; who changed the once settled course of things, and who may change it again whenever or in whatever way seemeth meet to that infinite wisdom which all his works display. Any alteration of these laws, whether the power which ef-

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fects it be immediate, delegated, or permitted, must emanate from the Lord alone; and, as being an illustration of his power, becomes also a credential of his will. It is thus that miracles, truly such, confirm the truth of Revelation. And the averment that there is universal experience against the proof of a miracle, or the saying of scoffers that all things have continued as they were at the beginning of the creation, is founded on the fact that all nature is regulated by fixed laws, without which there could not be a miracle, and in consequence of which miracles, being proveable, give attestation, for that identical reason, that the word which they were wrought to confirm is the word of the living God.

It is an easy riddance of a holy faith to say that "the Christian religion cannot be believed by any reasonable person without a miracle;" and that "the proof against a miracle is as entire as any argument from experience can possibly be imagined." Such reasoning, when unveiled, shows an undisguised resolution not to believe. But the human mind, even in its delusions, needs some semblance of reason on which to rest, though void of all substance, and incompetent to save as a "shadow on the waters."

The perverse and fatal ingenuity of unreasonable men has rendered such a tedious disquisition needful to show—what cannot be denied but on principles subversive of all religion, and tending directly to atheism—that miracles admit of proof and give evidence of inspiration. The free inquiry of modern times, which stifles evidence and scoffs at proof, has nothing akin to the philosophic spirit of ancient Greece. Men there were, and Socrates and Plato were among them, who ended their lives in the hope of immortality, and crowned their labours in the pursuit of knowledge with the frank confession that it behooved mortals to wait till that which reason could but darkly know or faintly discover would be clearly revealed by some Divine person, who, for that end, should visit the world. Many wise men did desire to see the things which we see and did not see them, and to hear the things which we hear, but did not hear them. They sought for some light in the midst of darkness, and hoped for more than they could find. And if they were philosophers—lovers of wisdom, worthy of the name which originated with them—who can pervert or profane philosophy more than do those who, in the midst of light, seek for darkness; who, on a false assumption, and vain imagination, and in wilful ignorance, "put in a general demurrer" against all inquiry and proof, as authoritative as any that ever issued from the Vatican, and who exert all their mental energy to disprove the possibility of revelation? It is not the mantle of Plato which has fallen on them. And it is another spirit than his of which they have a double portion. The treatment experienced by the

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gospel from those of the sect of the Epicureans is not a novelty, but, on the rule of like effects following like causes, has long been established by uniform experience. And the world has never been without a proof that there may be "an end of common sense," from the hatred of holiness as well as from "the love of wonder."

The acquisition of truth is the object of religion as well as of science; and whatsoever is subversive of it is prejudicial alike to them both. It is an ill omen of the soundness of either to shrink from the freest inquiry or the fullest investigation. "Come and let us reason together," is the language of Divine truth. We will not listen to reason nor regard any proof, is not the language of genuine philosophy. They that are not of the day love the darkness and hate the light. The same authority, acting on the same evil principle, which sent Galileo to the dungeon for asserting that the earth revolved round the sun, exercised a deadlier hatred to those who maintained that the Bible is the only rule of the Christian faith, and could point, in unrighteous exultation, to the embers around many a stake; which have left sufficient memorials to the world that the powers of darkness have no less hatred of the light which hath come down from heaven, than of that which springs from the earth. But they that are of the day come unto the light. It leagues not with darkness; and knowledge or the perception of truth is the light of the mind, before which ignorance is dispelled. It is the duty of the Christian to join in common cause with every lover of the truth, against all error and delusion. In contending for the faith, he has to wage a warfare against the enemies of reason on every side; against superstitious credulity, as well as against an irrational skepticism. No lie is of the truth, whether it be a false metaphysical assumption, like the theory of Hume, or a lying wonder, such as befits a popish legend. It is the business of the true believer to repudiate and reprobate, as hateful of itself and injurious to the cause of truth, as the experience of ages has shown, every mode of deception and every groundless motive of fear. These, in the hands of impostors, have not only overawed the human mind, and debarred it from rational inquiry, even as skeptics now do, but they have operated so strongly, so widely, and so long in promoting error and repressing truth, as, by an almost unnatural revulsion, to have led, whenever reason was unfettered, to the disbelief of everything supernatural, and to the easy and fatal transition from one extremity of error to the other, or from superstition to infidelity. The eye that has long been deadened in a dungeon, on coming to the light, loses for a moment the right perception of objects, and is dazzled by the brightness beyond its power of immediate and distinct discrimination; and the limbs

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into which manacles have worn walk not steadily so soon as they are unshackled, and a rash trial of their strength may cause the freed man to stumble at the first step. It may be thus with the mind as with the body; and right reason may interpose, for the sake of safety, that neither the mental nor the natural faculties be overstrained. The dark ages must, perhaps, be for some time passed away, before reason, on the one hand, maintain its dignity, and cease to be abused by the love of wonder and by idle fears; and, on the other, before it abandon the love of experimenting with false theories, and know the true measure of its power, till it see at last that the cause of religion and of science is but one; that of truth unmixed with error, or the genuine knowledge of the word and works of the God of truth.

While maintaining that miracles are possible, most readily do we admit that "it is quite another question what ought to be the nature of the evidence to render miracles at all probable; and what may be the accompanying conditions necessary to support a claim which, by its very nature, is subject to the greatest difficulties, and on which the boundless fraud and folly of mankind have accumulated the greatest possible quantity of suspicion." Yet the implied challenge which these words convey may be taken up in the defence of truth with unflinching confidence.

The truth of miracles must be tried by a test which nothing but miracles can abide, and which is fully competent to discriminate those works that are of God, and demonstrate the intervention of his power, from those which are of man, whether these be the delusions of wilful impostors, or originate in the reveries of misguided zealots. It is meet that there be a wide and clear separation and impassable barrier between any invention of an extravagant fancy or machination of a deceitful heart, between all that the art of man, by any possible combination or craftiness, could ever fabricate, the mind of man devise, the tongue of man tell, or the hands of man do, and the unerring counsel and holy purposes of an omniscient God, and the miraculous work of the hand of the Almighty. It is meet that, if the word be of God, the scriptural miracles should stand a test such as none but God could have supplied, such as should set at defiance all the fraud of mankind—seemingly boundless though it be—and mock the impious pretensions of daring and deceiving mortals, who would try to mimic the works of omnipotence, and say that their word was the word of God. It is meet that there should be the fullest security against the belief of false or pretended miracles, and that what the Lord hath wrought should be tried by a test which they never could abide. And here, as in all things else, true religion associates with true reason; it is meet that there should

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be such a test, and it hath seemed meet unto the Lord to give it.

It has hitherto been our object to show that the prophets of Israel were inspired, and that miracles are proveable. And nothing more is needful, in the first instance, to be premised, in order that it may farther be made manifest that, in imparting supernatural events, God hath not left himself without a witness to the sons of men, not only of the possibility, but of the absolute certainty of the truth of the Christian religion, as inevitably deducible from the plainest exercise of unbiased reason.

"*All prophecies*," as Hume asserts, "*are real miracles*, and as such only can be admitted as proofs of any revelation. If it did not exceed the capacity of human nature to foretel future events, it would be absurd to employ any prophecy as an argument for a divine mission or authority from Heaven."* *All prophecies*, therefore, which are visibly true—instead of being "a subject of derision," as our *scoffer*, true to his character, affirmed—are, in his own words, "*real miracles*"—"proofs of revelation or authority from Heaven." Prophecy is a demonstration of Divine knowledge; as miracles, in the restricted acceptation of the word, are a demonstration of Divine power. Prophecies being true, revelation is established as a fact; and there is thus full and decisive proof of revelation as there is also of a miracle. There is *experience* of the truth of both. What has been may be again. And experience, even on this general principle, prepares the way of the Christian evidence, and demonstrates that neither a miracle nor an exercise of Divine power, nor yet revelation nor the communication of Divine knowledge, would be a new thing upon the earth. It might fairly be argued from hence, if we could only resort to plausibility, that it is not improbable that miracles might have been wrought in confirmation of more full revelation of the Divine will than prophecy imparts.

Prophecy, in a multiplicity of instances, is a revelation of the judgments of God. But in those scriptures of which the inspiration is attested by existing ruins, the name of God is thus proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Shadowy, preparatory, and avowedly temporary as was the Mosaic dispensation, yet its record bears frequent testimony to the everlasting mercy as well as to the perfect holiness of the God of Israel. God, it is written, hath no pleasure in the death of a sinner, but rather that he should repent and live. Mercy rejoiceth over judgment. And a more benig-

* Hume's Essay on Miracles.

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nant but not less divine commission was given to the prophets, than that of predicting the punishment of nations and the devastation of kingdoms. True it is that they revealed the greatest desolations that have come upon the earth, and described with minutest accuracy the issue of the unrepented iniquity of every people, whose criminality in the sight of Heaven they described, and whose doom they denounced. And, our enemies being witnesses, the once fairest portions of the globe bear the exact and defined impress, in a manifold variety of forms, of every mark with which the prophets of Israel stamped their destiny. The coming to pass of the things which they foretold shows that they were men by whom God hath indeed spoken; and they are constituted thus, in the verdict of right reason, the servants and the prophets of the living and omniscient God, who ruleth over all, and who executeth judgment and justice in the earth. Yet the brand of the Divine judgments which it was given unto them to bear is but the badge of their inspiration, the seal of their great and chief office, and their warrant for bearing, before all nations and to all ages, the testimony which, by them, God has given of his Son. In accrediting their Divine commission, and in giving ocular demonstration of the truth of their word, every fulfilled prediction thus testifies of those who testified of Jesus. The witness which they bear to him is more than man could have given, and such as never could pertain to any religious system of mere human origin. At sundry times and in divers manners they spake as they were moved by the Holy Ghost; and the same spirit of truth which revealed to them in distant ages the most momentous facts pertaining to the history of the world, such as were then unheard of, but are now obvious to the sight of all men, also made known to them the purpose of God, and his promise to the fathers concerning the "Messiah" and the new and everlasting covenant, foretold by prophets as well as confirmed by miracles, which he was to establish with the sons of men. The inspiration of the prophets once proved—even as skeptics have substantiated the proof beyond denial—they stand forth before the world not only as having been the faithful heralds of judgments that have fallen on the nations, but, now that the effect of every vision has been seen, they have a right to be heard, and, in all reason, to be believed, by all who, seeing, will see, or hearing, will hear—as heralds of the gospel of peace, and witnesses for God concerning the work of redemption—even as assuredly as they have been in the awards of his judgments on the earth. If, indeed, they testify of Jesus, they give a warrant for believing in his miracles and in his word, which owes not its origin to mere human testimony; and they give a peculiar sanction to that testimony, such as could

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not have come from uninspired lips. If the words of martyrs need confirmation in an unbelieving world, it surely may be given by the voice of prophets. Did men, who could not have spoken as they did speak save only by the Spirit of God, testify of Jesus, then, were it even true that mere human testimony, if it stood alone, would be incapable of proving a miracle, such a task is not, in fact, exacted of it; it does not stand alone, but, though it were the highest that men could impart, other testimony more than human, which no sophistry can shake, is conjoined with it; testimony in guaranty of the gospel of Jesus, even that of the word of God by his prophets, which must ever baffle all human power to invalidate or overthrow, even as it infinitely surpassed all human ingenuity to have invented or conceived. And thus at once a line of demarcation, such as no mortal hand could have traced, may be drawn between all pretended miracles, in support of any cunningly-devised fable, though wrought with all deceivableness of unrighteousness, and the works of Him who came to do the will of the Father, and to finish his work. And looking to the word of God by the prophets, seeing that he hath spoken by them, it may rightly be asked, before faith be yielded to the *testimony* of man, What saith the scripture?

That the prophets *did* testify of Jesus is another and distinct portion of the Christian evidence, afterward to be touched on. The fact, as attested both by heathen and Jewish authors, that, from the writings of the ancient priests or prophets, the expectation of the coming of a great Deliverer, who, arising from Judea, was to triumph over the nations—was not only prevalent, but universal over the whole East at the very time of the commencement of the Christian era—if it be not enough to stagger the boldest skepticism, is enough to show that the presumed connexion between the prophecies of the Old Testament and the events recorded in the New is not a mere gratuitous assumption, but demands, in its proper place, the closest attention and the most candid scrutiny or search on the part of all who seek to found their convictions on reason, and who are not so devoid of all rationality as to be careless of disowning the testimony and rejecting the counsel of God.

But the prominent point—admitting not of debate—which has here to be specially regarded, is that the miracles of Christ are represented as wrought in confirmation of the truth that he was the Messiah, of whom all the prophets had testified. From the words of an apostle we have seen the refutation of the modern argument against miracles, or the denial of the saying of the scoffers of the present age. And from the words of Christ himself, when he was questioned concerning his Messiahship, we learn the true connexion between proph-

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ecy and miracles; we see that the credibility of the gospel, in reference even to the external evidences, stands not alone on the testimony of man; and we hear his appeal to reason, his claim to be believed, his own reference to the testimony of the prophets as well as to the miracles which he wrought.

In direct answer to the question, Art thou he that should come? Jesus answered in the words of the prophet Isaiah, and appealed to his miracles in confirmation of their fulfilment.

"And John, calling unto him two of his disciples, sent them to Jesus, saying, *Art thou he that should come? or look we for another?* And in the same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. And Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me." *John* vii., 19–23.

Jesus, the author of the Christian faith, is explicitly represented as directly and expressly referring to the testimony borne to him by the prophets, as hence founding his claim to be believed, and as charging those with being inconsistent and inexcusable who professed to believe in the prophets and who did not believe in him. "If," says he, in language as unlike to that of every impostor as were all his words and all his actions, "I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. But I have greater witness than that of John: for the works that the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: *and they are they which testify of me.* And ye will not come to me that ye might have life. I receive not honour from men. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. *For had ye believed Moses, ye would have believed me: for he wrote of me.* But if ye believe not his writings, how shall ye believe my words?" *John* v., 31–47.

Christ did not bear witness of himself; he did not receive testimony from man; nor did he receive honour from men.

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The truth of his religion has primarily to be established on other and surer principles than the mere isolated testimony of man. If men had the love of God in them, they would believe in him who cometh from God. If they had the love of truth, they would believe the truth. If they sought for the honour that cometh from God only, his word would have been its own witness, and they would have believed him who came in his Father's name. Without here claiming faith in the testimony borne by Scripture concerning the heart of man—though the words are those of a prophet who described the issue of national iniquities, as he laid bare the source of all sin in the human breast—it may not be altogether irrational to express a doubt whether the history of our race gives strong demonstration that the love of holiness has there its seat, and that moral and spiritual truth, without any repelling power from within, finds always in the heart of man an open entrance and ready reception. Such, at least, was not the testimony of Jesus, who, it is said, knew what was in man. And he proffered not his faith to mortals, as Mohammed did, on the simple allegation that it was from God, or with the command to believe, without any reason assigned, without any evidence given. Nor does he appeal to the testimony of man, exclusive of the witness of God. His claim was that of being the Messiah, of whom *the Scriptures testified;* of whom the Father had borne witness by the mouth of his prophets, and who spake not of themselves, but whose voice proclaimed, as the truth of their word hath proved, thus saith the Lord. It was to establish the truth that he was the predicted Messiah that all his miracles were wrought. And his allegation was not that he, but that Moses, in whom they trusted, accused the unbelieving Jews unto the Father; that faith in Moses was identified with faith in him; that to believe in the prophets was to believe in him; and that it was want of faith in the writings of Moses which had a disqualifying efficacy in their disbelief of his words. And such and so close is the alleged connexion between belief in Jesus and belief in the prophets, that it is recorded that he said unto two of his disciples as they communed and *reasoned* after his resurrection, "O fools and slow of heart to believe all that the prophets have spoken. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."*

The credibility of the Christian faith avowedly rested from the first on the testimony of the prophets, conjoined with the evidence of the facts. We read in the second chapter of the Acts of the Apostles, that so soon as they were endowed with power from on high, and opened their mouths to preach

* Luke xxiv., 25, 27.

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the gospel, they made their first appeal to a prophecy; and that from hence the theme of their first discourse was the proof from other prophecies that that same Jesus who had been crucified, being delivered by the *determinate wisdom and foreknowledge of God*, as revealed in the scriptures, was both Lord and Christ, or the predicted Messiah.* And, as the record in the next chapter bears, no sooner was their first miracle wrought than they declared, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath magnified his Son Jesus; and those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."† And it is the recorded declaration of Paul, that he witnessed "both to small and great, saying none other things than those which the prophets and Moses did say should come."‡

In entering, then, on a more direct inquiry into the truth of the Christian faith, we appeal not *alone* to the testimony of man, nor look on that as the primary warranty of our creed. We ask not, as the charter of a heavenly hope, for the recorded testimony of men who lived eighteen centuries ago, in order to show from thence that a Divine Being, unheard of before, visited the earth in human form, and taught a new doctrine, of the nature and of the truth of which their record is the only voucher; and wrought miracles in its confirmation, of which their word is the only witness. If the doctrine of such imagined teachers were farther supposed to be holy, and if it be true that man is a sinner, assuredly their report would not be believed. But it is not thus that the credentials of Christianity are presented to the world, without corroborative proof, worthy alike of all acceptation on the part of man, and of a revelation from Heaven. For there is a record, substantiated in every age by a higher and more infallible testimony than that of man, which bears on its frontispiece not only the indelible, but the bright and ever-brightening, stamp of inspiration. And with that in his hand, and open to the view of all men, and in a language that none can misunderstand, every advocate of the Christian faith may, in the words of a Jew of old unto a Gentile, ask of any man who has ears to hear or eyes to see, *Believest thou the Prophets?*

Their line, it may well be said, hath gone throughout all the earth, and their word to the world's end. The world hath felt its power, and every past convulsion attests its truth, as every coming change must finally give new manifestations of its unchangeableness. And the proof of the inspiration of the prophets being thus visibly set before all men, the same question comes home as closely to all as to

* Acts ii., 17, 23–36. † Ibid. iii., 12–18. ‡ Ibid. xxvi., 22.

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the Jews on the first promulgation of the Christian faith, *Believest thou the Prophets?*

Let this question be answered—as the enemies of the gospel have taught all to answer it—and nothing more is needed to prove that the witnesses of Jesus are entitled to a hearing in the court of reason. Their testimony, then, bears a new and a different character from what *any* testimony of man could otherwise have borne. And in contending for the truth of the gospel, the controversy is then the same with all men in every nation under heaven, whether Jesus be the Christ of whom the prophets testified. That is the doctrine of the New Testament to which the witnesses of Jesus bear their testimony. It is not of an unknown or unexpected Messiah that they speak, but professedly of Him of whom all the prophets before them since the world began had testified. This is the true light in which their testimony has to be viewed, the immoveable position which it maintains.

If the wisest of the heathens could have expressed a hope that a Divine Being would visit the earth to enlighten the spiritual darkness of man, which they were wise enough to discern and to feel, was not the sure word of prophecy, confirmed as such, competent to show that such a Saviour would appear? And if it did bear witness of Jesus and his gospel, is there not then the strongest presumptive proof, antecedent to human testimony, that such a Saviour would appear, and that such a religion would be promulgated in the world? And even on the supposed truth of the averment of the first of those scoffers in these latter times—who have urged the argument against miracles, the fallacy of which may thus be detected, and the use of which may thus be appropriated and applied—that "it is experience *only* which gives authority to human testimony," does not the *experience* of the truth of prophecy, than which nothing could be more evidently miraculous, give authority to human testimony, if otherwise complete and unimpeachable, when it relates those things which prophets had revealed? However incredible it might otherwise have been deemed, yet when it goes but to show how the testimony of God concerning Jesus was fulfilled, it becomes of all things the most credible, and, in the words of our adversary, "no room is left for any contrary supposition," established as the truth of prophecy is by "a uniform and unalterable experience."

After affirming that *all prophecies are real miracles*, Hume, upon the whole, concludes that "the Christian religion even at this day cannot be believed by any reasonable person without a miracle. Mere reason is insufficient to convince us of its veracity: and whoever is moved by *faith* to assent to it, is conscious of a continued miracle in his own person, which subverts all the principles of his understanding, and

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gives him a determination to believe what is most contrary to custom and experience."*

It is not a miracle that those *scoffers in the last days* do not "believe the Christian religion," whom "*reason* is insufficient to convince of its veracity!" If not thus irrationally hardened against conviction, men would be moved to assent to it by every evidence of its truth. But that man surely "subverts the principles of his understanding" who argues against *facts*, of which he is willingly ignorant. It is not without a reason of our *faith* that a hundred and forty prophecies—*all* of which, literally true *even at this day, are real miracles*—form the basis of a demonstration of its veracity. All of these bear (as previously shown in the Evidence of Prophecy†) against the argument of Hume. But one prophecy alone from the New Testament is not "insufficient" to transform the subtlest arguer against the Christian miracles, and each sage in his train—by his own predicted character and argument, even at this day or in the last days—into "a continued miracle in his own person," which may be sufficient to subvert all the fallacies of a vain imagination, and give every wise man a determination to say, My soul, enter not thou into their counsel; rush not with a reed against the thick bosses of the buckler of the Almighty; for although there may, as thus seen, be strong delusion to disbelieve the Christian religion and to believe a lie, there is demonstration to believe, as invariably accordant with *experience*, in that word which never faileth, and which is indeed of everlasting use.

CHAPTER III.

ON THE ANTIQUITY AND AUTHENTICITY OF THE OLD TESTAMENT SCRIPTURES.

On comparing a portion of a single chapter of the Book of Daniel with the various histories of the successive kings of Syria and Egypt, Porphyry, an ancient enemy of the gospel, could not otherwise escape from the conclusion that the record was inspired, than by alleging that it must have been written subsequently to the events. Unaccustomed to the precision of Scriptural predictions, and versant only in the ambiguous responses of the Pythian oracle, he adduced the

* Conclusion of Hume's Essay on Miracles.
† P. 359-370.

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extreme definiteness and accuracy of the description as a substantial proof, in his estimation, that it could only have been drawn from the actual historical facts which it so tersely concentrated and so truly defined. No such alternative is now left for the skeptic who would deny the inspiration of the prophets of Israel. For in the gradual development of prophetic truth, which shows how all ages are at once open to the view of the Eternal, even as his eyes behold all nations, there stands in mere human view so long an interval, embracing so many generations of our race, from the time that the visions were seen by the prophets till each separate word has had its perfect work, or from the beginning, when it was declared, to the end as now seen by the naked eye, that every such cavil is at last silenced; and it is alike beyond all question, that no historian ever wrote with more accuracy than the prophets, and that their writings long preceded those events, which, in these latter times, proclaim their inspiration to the world.

In entering, then, on the subject of the antiquity and authenticity of the books of the Old Testament, we have not to take them up and to try their genuineness, as if they were records newly discovered among ruins of which we had no antecedent knowledge, and on which no other writing was legible than that which the hand of man could have formed. But, whatever record as to other things they may bear, this at least is certain, that prophecy is ingrained throughout the whole, and that they are the charters which God has chosen as testimonials to all men of his omniscience. If the word of those men, who spoke with undeviating truth of things infinitely surpassing all human foresight, should yet be found in fault, testifying of falsehoods while they spake of things plainly cognizable by their senses; and if the truth of God should thus be found to be commingled in the same page with the lies of men, it may of a verity be said that the human understanding never solved such a problem nor disentangled itself from such a dilemma as to account for the seeming sanction that Heaven itself would thus have given to a record founded on fable and tarnished with lies. It is scarcely the sagest of creeds, that they who are found faithful in having written in a book what man of himself could have never known, thereby lose the credibility attached to common witnesses, in testifying that which they saw or which they did: or that their testimony should sink below that of all other men, and their record below that of ordinary and fallible historians, in proportion as God has exalted them as his witnesses, and marked them out, from among all that had been born of woman, as the men who spake by inspiration of his Spirit. Were such monstrous absurdities to be urged with all the semblance of profound reasoning and all the

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solemnity of oracular wisdom, they would only befool the name of philosophy.

Appealing, on the other hand, to the plain understanding and unbiased and unbewildered judgment of every rational inquirer after truth, may it not, in ingenuous reason, be asked whether the faithfulness of the prophetic record does not give some warrant for trusting in the historical narrative, seeing that both have been penned by the same hands? Abstractedly from all other considerations, the testimony of a man who relates a miraculous event may be held extremely questionable, and is only to be credited after scrutinizing inquiry, and on independent testimony corroborative of its truth. But when it is demonstrated by existing and undeniable facts that men were inspired of God to declare his will and foretel his judgments, it seems difficult, if not impossible, to conceive what other claim could be so strong for putting faith in the testimony which they bear to events that are intimately connected with the gradual rise and development of the same everlasting covenant, ordered in all things and sure, of which the fulfilment of geographical and historical predictions forms but a testimonial and subsidiary part.

That a foot should show that the statue was a Hercules, was an ancient proverb. And in the science of comparative anatomy, such is the mutual adaptation of part to part, the regularity, order, harmony, and wisdom which the structure of every creature of God displays, that the form and due proportions of any animal may be, and have been, discovered and defined, according to the fairest deductions of reason, from the fossil remains of a limb or even the portion of a single bone. In like manner, or much rather, we may at once deduce from a demonstrated inspiration—the proof of the reality and genuineness of which has come into our hands and is open to our sight—that this manifest portion of Divine truth has also its relative parts and its due proportions, the existence of which may as reasonably be inferred from thence as that of a body from a limb.

There is a direct and immediate, as well as avowed connexion between the Old Testament history and the prophecies which are written in the book of the Lord. Not only were both, in a great measure, written by the same persons, and often intermingled or associated in the same page, but future things were drawn and declared from their relation to things then present, and prophecy may be said to have sprung up from the history, and to have been ingrafted on it as on a root. And while the end was declared from the beginning, whether in reference to the successive empires of the world or the specific fate of cities, countries, and kingdoms, the subject was, in continuation, one and the same. Egypt, Judea, Babylon, Tyre, Philistia, Ammon, Moab, and

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Edom are the scenes of those transactions which Scripture records; and these are also the local fields which prophecy has marked out as its own peculiar province. It was the ancient intercourse between the Israelites and the people of these cities and nations which led to the denunciations of the prophets. They looked, in supernatural vision, from the beginning to the end, as now we see it; and assuredly we may now look back from the end to the beginning with some presumptive trust in their word, in reading their joint narration of those facts from which their sure word of prophecy originated. The primary history recorded by Moses and the prophets thus bears a sanction, if not a seal, such as no other historian ever pretended or dared, or, without braving the sure reproach of being a false prophet, could have attempted to claim; and that sanction, without a parallel, can never cease while the visible prophetic result, which is coupled with the Scriptural narrative, exhibits the strictest conformity to the words of the sacred penmen, and carries on from age to age that history which, as such, Moses and the prophets began.

Prophecy fulfilled is the continuation of Scriptural history. And is it not infinitely more likely that a succession of men should have handed down the connected history of their own people and country from generation to generation, and executed the task of faithful historians, than that they should, in an age so far remote from their own times, be unquestionably approved as true prophets, whose words never deviated from the facts in foretelling those events that have happened in all intervening ages, and those also which are now to be seen? Sober reason, in such a case, would be slow in deciding that skepticism savours of wisdom.

Nay, in reference to the credibility of the miraculous facts recorded in the Old Testament, even when viewed apart from their peculiar evidence, afterward to be considered, a miracle of power is only set, in perfect conformity, beside a miracle of knowledge. The Divine legation of Moses, for instance, is as clearly proved at this hour, by actual, visible, and undeniable execution of the judgments which he denounced against the Jews and against their land, if they would not listen to the voice of the Lord nor obey his ordinances and his statutes to observe and do them, as it could have been at the time by all the recorded miracles in the land of Egypt, and by all the thunderings, and lightnings, and the flames, and the shaking of Sinai. The execution of the law shows the authority of the law, and that the lawgiver had his commission from on high. The warnings, the threatenings, and the punishments denounced against trangression, which were set before the Israelites, were, as the event has proved, the infallible word of God; and any other record than that which

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declares the Divine origin of the Mosaic dispensation would be belied by the whole prophetic and actual history of Israel, and the fate of the Jews in every age and in every country under heaven. The miracles which Moses wrought were but the counterpart of the prophecies which he delivered. The former were the work, as the latter were the word of God; and the man who was the organ of communicating the one, could as well be made the instrument of executing the other. The separate parts of a system professedly, and, in one respect at least, demonstrably Divine, are thus only adapted to each other. And instead of any incongruity to shock belief, the fact of inspiration or of Divine interposition being once admitted, there is—when needful alike in either case, for the confirmation or execution of the same Divine plan, and for separating things Divine from all that is merely human—the analogy and the harmony of miracle with miracle, guarantied by experience, integrated into one system, and confirmatory of the same word of God. And, while miracles are recorded in the Old Testament, it has, at least, to be borne in mind that prophets, whose words as such are true, were the historians; and thus far their testimony may rightly be as much distinguished from that of other men, as the events of which they testify, in any case, are different from those which form the common history of our race, not of one peculiar people, and are recorded by ordinary and uninspired historians. They who assuredly revealed what the Lord did say, *by whom the Spirit of the Lord spake, and his word was in their tongue*, have a right to be heard in recording what the Lord had done. And standing forth thus as the accredited witnesses of God, there is as little wisdom as safety in refusing them a hearing, or in denying, without investigation, that their Heaven-appointed commission extended to the history which they wrote, as well as to the prophecies with which that history is interwoven.

But, even in a preliminary view, not only does the existing fulfilment of prophecy reflect back the light of Divine truth upon the history recorded in the Old Testament, but the people—bearing every mark of the prophetic truth of their scriptures; preserving them age after age with a scrupulosity and carefulness such as never was bestowed on any other book, and looks as if the very letters were their idols; and observing, in general, the ritual of their law, so far as they faintly can in any other lands than Judea—continue to this day the broken and scattered remnant of Jacob; and while, in regard to the future, they are still "the prisoners of hope," spread throughout the world and numbered by millions, they are also the memorials of the past, neither the like nor any semblance of which is anywhere to be found as pertaining to any of the greatest kingdoms on earth, which are but as things of yesterday compared to the Kingdom of Israel.

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A nation having reached its zenith, men, in haughty self-complacency, are prone to reckon on the stability of human things, and to judge both of the past and of the future by the present. But it would need only a little scrutiny to show that, while the hosts of Israel went forth to conquer, the barbarian inhabitants of central and northern Europe, clad in skins, had their warfare with the wolves; and that the Temple of Solomon was garnished with precious stones and overlaid with pure gold long before the palace of Romulus was covered with rushes.

On examining the authenticity of the records and history of the Hebrew race, the question is, did God deal with them in ancient as in modern times, even as *he hath not dealt with any nation?* or were they a people *set apart from the nations* then as they are now? The judgments denounced against other kingdoms have been realized in their destruction or annihilation. But though the Jews have been *cast away*, and have *not* been *numbered among the nations*, they have *not* been *cast off for ever*. And as we see them, their covenant broken, their privileges forfeited, and themelves *scattered among all nations*, bearing their judicial sentence from age to age; and their very land, according to the same *sure word* of prophecy, lying *desolate for many generations;* may we not from hence look back to the time which preceded their dispersion, ere their cities were laid waste, and before their judgments fell thus heavily upon them, and when they were a people (as even the prophetic Scriptures declare) not cast off, but chosen; a people whom the Lord chose for his own, and called himself by the name of the God of Israel? and would it not, in such a case, be an impeachment alike of his power and of his goodness, and little else than atheistical, to deny that the mercy of God may then have been as *wonderful*, while his covenant with them did stand, as his declared judgments visibly have been, because they have transgressed the law, rejected the Messiah, and broken the everlasting covenant?

In the same page in which we read of the curses that should come upon them and overtake them, and be accumulated, because of multiplied transgressions and impenitence, with seven-fold severity age after age upon their race, till they should become what for ages they have been; we first read of all the blessings that were promised if they would hearken to the voice of the Lord, and how he would establish them as a people unto himself. And the experience of eighteen hundred years, especially as confirming unto the letter the denunciations of the prophets, may well pronounce it irrational to expect a commonplace history in that of Israel.

It must at least be universally admitted—except the eyes of skeptics be literally closed, and their ears deaf to all testimony—that the Jews do exist, and that their history, if gen-

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uine, must, in some respects, like themselves, be peculiar. And with the facts and evidence before us of the inspiration of their ancient prophets; of the experience and credibility of miracles; of the relative connexion between those events which were told, now literally true, and those which are recorded in the Hebrew Scriptures; and of the continued existence of the Jews, and the peculiarity in past and present times of their fate, according to the prophecies which of old declared it; the way being thus cleared of any debarring dogmatism, and open to a right apprehension of the true nature of the subject, we may come more closely to the strict investigation of the antiquity and authenticity of the Old Testament Scriptures, and see whether these be not as clearly and completely borne out, by such evidence as the case admits of or requires, even as the inspiration of a portion of these very Scriptures is infallibly demonstrated by positive, palpable, and existing facts.

That the Jews were for many ages the inhabitants of Judea, before their dispersion by the Romans, is a fact uniformly attested or acknowledged by history, and is admitted as beyond dispute.* All question respecting the high antiquity of their Scriptures is as completely set at rest by the undeniable fact that they were translated into Greek more than two centuries and a half before the Christian era, during the reign and by the order of Ptolemy Philadelphus, king of

* The very lowest date to which their acknowledged existence as a people has ever been even pretended to be brought down, so far as the writer has read or heard, is the era of their captivity in Babylon. For, in the manifestation that no opinion can be so absurd as not to find some advocate, he once heard a notorious infidel dogmatically maintain that "there is no evidence of the existence of the Jews on earth previous to the Babylonish captivity, and that it is not therefore to be believed by wise men." It is, perhaps, somewhat strange, on so sage a supposition, that such hapless visitants, lighting on our inhospitable world from the clouds, the air, the moon, or the planets, or some unknown region in the void of space, should at once, having had no previous existence on earth, have found themselves ensconced as *captives* within the walls of Babylon. How or from whence they were taken must be left for those "wise men" to determine who can draw theories from the air, and have a right, by special license and tried qualifications, to recognise at a glance the quondam inmates of the moon. But the humble inquirer after truths to be believed, not doubting of the *existence* of a people previous to their captivity, in tracing them from some region on earth, is inclined to think that they may possibly have come from that very country to which, on the expiry of their *captivity*, they *returned*, with authority to repossess it and to build their temple, Judea, their fatherland, called by their name, and claimed as their own, their absence from which they had long pathetically bewailed, and to which they turned, as their descendants still do, whenever they pray unto the God of their fathers; a land, it may be added, to which their race still look, in fond hope of a "second" and last return, not after a captivity of seventy years within the walls of a single city, but after a dispersion for more than seventeen centuries throughout all the nations of the earth.

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Egypt, and hence became a public document in a national library—the first in the world.

Never was any book handed down with more fidelity, or preserved with greater care from age to age, than the Bible. For the space of eighteen hundred years, Christians and Jews, alike holding it sacred, have been its guardians. And each has been a witness against the possibility of its having been altered or corrupted by the other. Maintaining in other respects a mutual aversion and enmity ill becoming the professed disciples either of Christ or of Moses, here only have they been actuated by one common sentiment, feeling, and purpose; and the monk in his cell and the rabbi in his cave, when driven from the habitations of men, were occupied in the task of transcribing and comparing the same Scriptures. The ancient Jews held it an "inexpiable sin" to alter a letter of their sacred volume. And down to modern times the preservation of the integrity of the text, and their minute knowledge of the letter of their Scriptures, may be said to have been the passion and the pride of some of the Jewish rabbis. With a strictness the most punctilious, and a zeal the most persevering, it has in past ages been a practice among the Jews to number how often each Hebrew letter recurred in each and in every book, or how often in the beginning, middle, and end of a word; and every varied mode was tried by which the fidelity of a manuscript could be ascertained.* On the discovery of the slightest error, whatever the previous labour, the parchment was committed to the flames. A perfect copy of the Scriptures was often the work of years. And many ancient manuscripts are embellished with such an elegance and nicety as may cope with any other works that ever were directly executed by the hands of men.

But if the fact that the Old Testament Scriptures have been faithfully handed down from remote ages to the present day stood in need of any fuller illustration, that superabundant demonstration may be given, till every surmise against it must be lost in the conviction of their genuineness. For, in a word, it may be said that not only did the Septuagint translation alone lay the Bible open to the world above twenty-one centuries ago, in the best and most perfect language ever spoken by man, the language of Greece, and known by all the learned in Rome, and warrant the identity of the record to the Gentiles in all future generations; but the Bible was also translated into Chaldee, and commented on by Jewish writers before the Christian era, as if purposely destined in all future times to cut short, in like manner, all controversy concerning the sacred text between Christians and Jews.

* Allen's Modern Judaism.

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Scarcely, indeed, had the Jewish Scriptures been completed, when the Hebrew language, after the Babylonish captivity, ceased to be the spoken language of the Jews. After the prophets had left unto the world direct and infallible means of testing their inspiration in every future age, and had unfolded, in prophetic vision, the fate of many kingdoms and the history of the world from that period to the end of time; and after they had also, as remains to be seen, fully discharged their high office of testifying of Jesus, their testimony was closed, the vision and prophecy were sealed up; and a seal in confirmation to every future age was also put upon the antiquity of the record, by the almost simultaneous cessation of the Hebrew as a living language. From the significancy of its names and terms, derived from natural objects or qualities, it bears intrinsic marks of being a primitive language, and is esteemed as the most ancient, and, by many, the first in the world. But, leaving that matter untouched, it is an unquestionable fact that it ceased to be a language in common use on the closing of the Old Testament Canon, and was thus sealed up as sacred—the language of their fathers in all former generations—the language in which their laws and ordinances were conveyed—and in which the Scriptures, which the Jewish nation held as the oracles of God, were written. Whatever traditions, in other tongues, they might add unto their law, the word itself once completed, and the language set apart for it, was not to be touched. The pure Hebrew tongue was in every after age studied for its sake. It was held as the fixed, unchallengeable law of Israel; of the minutest rites of which the Jews, while a people, were, as they often are to this day, punctiliously observant. And as connecting the evidence of the antiquity of the Old Testament Scripture and of their genuineness as the sacred writings of the Jews, it may be sufficient, in so cursory a sketch, finally to observe, that on the undeviating and universal testimony of the Jewish nation, who, as a people, rejected the gospel before they were themselves rejected of God; and more especially on the testimony of the priests and scribes, to whom especially the custody and guardianship of the Scriptures were committed, and whose office it was to read and to expound them unto the people in the synagogues or assemblies every Sabbath day; and who, moreover, were the bitterest enemies of the Christian faith, at whose instigation Jesus was put to death, as their descendants still execrate his name, there stands the period of four hundred years between the time of the Old Testament and commencement of the Christian era.

The fact, established on incontrovertible evidence, that so long a period intervened from the time that the Hebrew Scriptures were completed, and the sun had gone down over

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the prophets, until their word concerning the Messiah began to be fulfilled, might alone suffice for showing that the Old Testament dispensation, as preparatory to the "new covenant," of which it speaks, and which is predicted or prefigured from its commencement to its close, had accomplished its main object when the testimony was sealed, and when the law was perfected for fulfilling the office of a schoolmaster to bring men unto Christ. And the priority to the Christian era of the prophetic record being clear beyond the mooting of a doubt, the inquiry, without any farther preamble, would be open for free discussion, on the unchallengeable testimony of the prophets, whether Jesus, the author of the Christian faith, be, as he himself professed, and as his disciples preached unto the world, or be not, the Messiah, whose coming the Jews in every age have expected, and of whom all the prophets, whose inspiration is as indubitably demonstrated as the high antiquity of their testimony, had testified in preceding ages. And, without starting to an abrupt or illegitimate conclusion, the Christian evidence might be speedily summed up by turning at once from the antiquity of the Old Testament Scriptures to the authenticity of the New.

It may not, however, be an unprofitable task to take up the controversy for a moment with those aliens of Israel and adversaries of the gospel who have made the credibility of the Old Testament the chief object of their attacks; and who, having directed against it all the power of ridicule and the forms of philosophical research, have boldly vaunted of their triumph against the law and the testimony, as professedly given by Moses and the prophets. That vain boast must at least be greatly moderated, if not wholly overborne at once, by the palpable fact that its antiquity alone being admitted or demonstrated, the Old Testament throughout is stamped by heaven and certified by earth as the record of predictions Divine as they are true. Yet even the momentary semblance of a triumph, in respect to the Scriptural history of any age, or to any portion of holy writ, is far too much to be innocently or rationally conceded to the impugners of its truth. And in testing the genuineness of the history contained in the Bible, the trial may be made whether, after the severest scrutiny on the part of gainsayers, and the fiery ordeal which even the most ancient portion of scripture has of late years been made to pass through, the Bible does not come forth approved as the word of the Most High, even more manifestly, though not more truly than before, like those servants of the Lord of whom it tells, who were cast bound into the midst of a burning fiery furnace, but who walked in the midst of the fire and had no hurt, and upon whose bodies, on their coming forth, the fire, as every witness saw, had no power, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire passed on them.

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SECTION I.

WHETHER history fulfil a nobler office in recording, as its ultimate design, the deeds of heroes and the revolutions of empires, over which every enlightened moralist must mourn, or in transmitting, though unconsciously, from age to age, the testimonials of a presiding Deity, by the verification of his prophetic word, may be left to the decision of every man who truly believes in the existence of a God, without waiting for the time when the pride of all glory shall be stained, and the Lord alone shall be exalted. There can be no controversy that it was only about the time when the Old Testament history was closed, that, as in contradistinction it is termed, profane history, generally acknowledged and received as authentic, began. Nehemiah, the last of the scriptural historians who described the return of the Jews from the Babylonish captivity, was contemporary with Herodotus, the reputed father of history. From that period, when the one class of historians succeeded to the other, and when facts, in merely human records, began to be divested of fable with which they had previously been darkened and disfigured, we have to look downward with the light of prophecy on the successive changes influential on the fate of the world, till the final unsealing of the vision and the consummation of all things; and from the same period, as if raised upon an eminence from which the whole history of our race may be both prospectively and retrospectively seen, we can look back, guided by the clear light of scripture history amid all the profound darkness around, till, by a continuous and unbroken line, the eye of shortlived mortals can reach to creation itself revealed to our view; so that from thence it may be manifest that "God's word is perfect," as engrossing in itself the history of the world, as well as in proffering salvation to man, and in placing before him an eternal state.

In reference to the most ancient portion of the Hebrew Scriptures, it was alleged by Hume that the Pentateuch, or the five books of Moses, has to be considered as "the production of a mere human writer and historian; a book presented to us by a barbarous and ignorant people, written in an age when they were still more barbarous, and, in all probability, long after the facts which it relates, corroborated by no concurring testimony, and resembling those fabulous accounts which every nation gives of its origin."* A mere human (or uninspired) writer never foretold events, before

* Hume's Essays, vol. ii., p. 137.

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unparalleled, and which have proved literally true after the lapse of three thousand years. The more barbarous and ignorant that the Israelites were, it becomes the more inconceivable that such a production as the Bible could have owed its origin, as a mere human composition, to such a people or to such an age. The earliest of the facts which it records avowedly preceded the days of Moses 2500 years, as others were anticipated for a longer period. And if the facts which he records concerning the origin of nations not only resemble the accounts given by every nation, but entirely concur with them, then, instead of none, they are corroborated by the concurring testimony of all nations.

In very truth, the writings of Moses stand alone, without any other *record* to cope or to compare with them. From among all the books in the world, not one is to be found that comes within reach of them in point of antiquity; and all those of a later date which have any reference to those primeval ages, come as far short of the definiteness, coherence, and precision of the Mosaic record. The Bible, without a competitor and without a rival, may well be said to contain the *only* history of our race; the origin of which would, without it, be involved in impenetrable oblivion. And while some presumptive evidence, on behalf of the authenticity of the Pentateuch, may be deduced from the averment of an adversary, they who are as prone to cavil at the lack of testimony in corroboration of the Old Testament as to disavow the authority of any and of all testimony in confirmation of the New, may find that there *is* evidence corroborative of facts related by Moses far more conclusive than any concurring testimony alone, handed down by tradition or uninspired writings, could possibly have supplied. The "book of the Lord" needs not the voucher of a book by man.

Although no contemporary record is to be found, Hume might have learned from Grotius, and others who preceded him, that concurring testimony to many facts recorded by Moses would not, if sought, have been searched for in vain.* The genuineness of the Pentateuch was acknowledged by Porphyry and by Julian, and the denial of it was left to the bolder and less scrupulous objectors of modern times, who have thus called forth on its behalf a higher vindication than the testimony which was borne to it by the early enemies of the gospel.

The history of the Jews was scarcely a theme which, except by an occasional passing glance or allusion, lay within the scope or province of the Latin writers, till Tacitus recorded their war with the Romans and the destruction of Jerusalem. And it is not from Greece that Christians would

* See extract from Grotius in the Appendix.

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ask for, or skeptics admit of, testimony fully corroborative of facts then ancient. Grecian authors could practise to perfection the art of moulding a tale to the Athenian ear with all the polish and precision with which Phidias could set before the eye the image of a heathen god. But neither was historical or antiquarian research a passion with the Greeks, nor was the simplicity of truth a virtue. That was often freely sacrificed in the worship of the graces. And all that can reasonably be extracted from them is the inference of the fact from the fiction which they had raised on it as the foundation. Though intermediate, in time as in place, between the Hebrews and Romans, their communication with the former was not general or direct till after the completion of the Old Testament Scriptures: and it was only by tidings of ancient events transacted in a foreign land that their historians could have become versant with the Israelitish history, or with the origin and rise of the Hebrew race. And it is not to the historians of Greece that we have directly to look for corroborative records of a people whose intercourse and warfare were limited to the surrounding nations, who spoke a language to them unknown, and who denied the existence of the gods whom they adored.

The more ancient kingdoms of Egypt, Phœnicia, and Chaldea came into more direct and immediate contact with the kingdom of Israel; and their archives may supply more abundant and less exceptionable illustrations of the truth of that book which alone contains a continuous history of the world. And the first of these kingdoms which held Israel in bondage supplies, as if in expiation, less perishable memorials of the fact than the *papyrus* of the Nile, which afford not only a concurring, but even contemporary testimony.

But the scriptures of truth, professing to be the word of the living God, and courting all scrutiny while fearing none, stoop not to claim the feeble and imperfect testimony of one or two witnesses, or of one or two nations, as the exclusive vouchers of their veracity. But since they have been impeached with falsehood by scoffers in the last times and modern ingenuity has adduced arguments against them unheard of before, the God of truth has so ordered it that the appeal on their behalf may now be made to authorities and credentials formerly unknown: and they can call for witnesses to bear "concurring testimony," from the one extremity of the globe to the other; they can summon them out of the ancient temples of idolatrous Egypt, as if a dead language had come to life again, and had found at their call a responsive voice; they can appeal to the most recent discoveries to attest the most ancient facts which they record, and bid the heavens and the earth at last bear witness to truths which they alone have hitherto revealed.

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Whenever simple facts dissipate vain imaginations, there is a dazzling brightness around every portion of the Christian evidence, the light of which, from the very multiplicity of the rays, it is difficult to concentrate. Here, as elsewhere, the labour lies, not in seeking and finding, but in selecting and condensing the evidence, which, like that of the fulfilment of prophecy, is still accumulating. Yet, even in the small space to which, in a brief and summary view, the condensation of the authenticity of the Old Testament Scriptures must necessarily be limited, it may be easy to show how triumphant is the refutation of the charge, that the Pentateuch is corroborated by *no* concurring testimony.

The knowledge of any remarkable event, calculated to excite the wonder or amuse the fancy of a people eager after novelties, may have passed from Judea, the scene of their transaction, into Greece; and, notwithstanding the assumption of other names attached to the agents, and the addition of the decorations of fancy, the similarity may be such as to render presumptive their Israelitish origin. The remembrance of those more important, but alike memorable events, which involved the interests of other nations besides the Jews, especially of the kingdom of Assyria or Egypt, would naturally have been transmitted, without the bounds of Judea, from one generation to another, till they should find a place in less obscure and historical records; and direct references to them may be found in such memorials as exist of the history of those ancient kingdoms with whose interests those of Israel were at times involved. The knowledge of those things which are written in the Bible, that pertained to the general state of the world, or affected equally the whole family of man, would naturally become the fundamental traditional inheritance of all nations, however diverse their subsequent character, and however extended their ultimate dispersion throughout the world. And fixed monuments, supplied by nature, may be found, which bear testimony independent alike of human tradition or record. And from such plain and independent means of comparison and modes of proof, the trial may be made whether—notwithstanding the darkness which overspread the whole pagan world in the times of Moses and the prophets, and the meagerness of *all* the detailed events that have come down from thence to this far distant period—the sacred writings of the Jews and the facts which they register are not corroborated by concurring testimony, not only more copious, apposite, and clear than the reader, if unused to such an investigation, could have surmised or conceived, even on the supposition of the perfect truth of the Bible, but also sufficient to give the lie to the supposititious and unsubstantiated assertions of hostile declaimers; and enough, where their

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allegations are the boldest, to refute the calumnies, and, where their boastings are the loudest, to put to silence the ignorance of foolish men, who speak evil of the things that they do not or will not understand.

It is, unhappily, the more needful to adduce or recapitulate such testimony at a time when, forgetful that judgments on nations are not yet passed away, and that the judgment of each individual is yet to come, men are to be found in a land professedly Christian who desecrate what even pagans revered; and who, renouncing the scriptures as they are given for instruction in righteousness, convert them into themes for profane ribaldry and matter for impious exhibitions, and turn the recorded terrors of the Lord into scenes of theatrical mockery and merriment, as if God had left the ruins of guilty cities and the wreck of a former world to testify in vain of the certainty of judgments and the truth of his word, and as if men were vindicating the renewal of his wrath by defying his right hand to take hold on vengeance again.

Towards the close of last century, and in the beginning of the present, many, full charged with infidelity, went forth from France, and some from England too, in unholy pilgrimages to the scenes of scriptual history. It was easy for such ingenious sophists, by the construction of a theory from strata of lava, or paintings on a wall, to show, as if with mathematical demonstration, that these things had existed for thousands of years before the Mosaic date of the creation. Unhappily for such fancies, the discovery has soon followed that similar successive strata cover ruins first entombed after the Christian era, and that scarcely a higher date can be assigned to the wall from which the proof was taken of the antiquity of the world. But, in a matter of evidence, we may turn from imaginary theories to the facts which dissipate them, though they were multiplied beyond the power of enumeration. And if science, in these respects, be so far perfected that the truth can be elucidated, then the objections against holy writ, however forcible, singly or in combination, they may seem to every eye that is turned aside from a doctrine according to godliness, need but to be brought to the light that their inherent hollowness may be discovered; and without specifying their nature or reckoning their number, if they stand not, like the facts recorded by Volney, pillars of the faith, their pretensions need but to be contrasted with their fallacy, that they may remain, till their remembrance perish, the memorials of the truth of the favourite maxim of those who framed them, that, as to them, ridicule is the test of truth.

Truth is immutable. And the Scriptures profess to be the word of Him who changeth not. Falsehood, on the other

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hand, is fluctuating and perishable. And the arguments of skeptics against the credibility of the Mosaic history have shown their chameleon quality, and varied not a little in their form and substance, since Voltaire, fearful of admitting a fact illustrative of the truth of the deluge, denied the existence of any fossil remains. It may suffice for our present purpose, and be best suited to our limited space, to combine in a single view the various evidence drawn from sources the most independent of each other that can possibly be conceived, corroborative of the Old Testament history, in reference specially to facts which have been keenly controverted.

SECTION II.

In respect to the creation of the world from a state of chaos, and the formation of man from the clay or dust of the earth, though alike antecedent to all human testimony, the concurrence of the scriptural narrative with that which had come down from the earliest ages is such that Ovid, recounting it, seems to be the paraphrast of Moses. Long prior to the most ancient of records, the great events which involved the destiny of our race were necessarily such as could not but be transmitted, though in a faint and fabulous form, from generation to generation. And the golden age, in which holiness and happiness prevailed, denotes the primeval innocence and bliss, when all things were good as God had created them. The garden of the Hesperides, bearing golden apples, is a picture of the garden of Eden, where grew every tree that is pleasant to the sight; while the serpent that is reputed to have guarded them, together with the prevalence of serpent-worship throughout the world, is too faithful a testimony that there was a serpent there. Testimonies to the same fact may be drawn from the New World as from the Old. "It is quite notorious that serpent-worship was the great characteristic of Mexican mythology. If the serpent symbol at Palenque conveys a strong indication of Tultican affinity with Syria, there are numerous others of a still more convincing nature. Dupain exhibits a silver medal, found in one of the sepulchral monuments, which indeed points to the source of the whole Ophitic (serpent) worship. A man and woman are represented in a garden with a serpent near them. This is obviously a picture record of the first pair in Eden, the serpent, and the fall."* Pandora's box, on the opening of which, by the hand of a woman, all evils spread throughout the world, is a significant emblem of the

* Foreign Quarterly Review, No. xxxv., p. 60, 61.

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origin of evil; while hope, at the bottom, was as significant a symbol of the prophetic promise, that, by the seed of the woman, evil would finally be destroyed.

"Nature," says Cuvier, "distinctly informs us that the commencement of the present order of things cannot be dated at a very remote period; and it is very remarkable that mankind everywhere speak the same language with nature."*

The memory of the deluge was not lost by any nation from the one extremity of the globe to the other; and in proof that the tradition was maintained through many ages, evidence of the same fact has been borne in modern times from China, Hindostan, the islands of the Pacific, Mexico, and Peru, which concurs with the testimony, remote in time as in place, which Chaldea, Egypt, Persia, Greece, and Rome anciently supplied. "The people of Mechoacan have preserved a tradition, according to which Coxcox, whom they call Tezpi, embarked in a spacious *acalli* with his wife and children, many animals and grain, the preservation of which was dear to the human race. When the Great Spirit commanded the waters to retire, Tezpi sent forth from his bark a vulture. The bird, nourished by dead flesh, did not return on account of the great number of carcasses which were scattered upon the newly-dried earth. Tezpi sent out other birds, of which the humming-bird alone returned, bearing in its beak a branch covered with leaves. After which Tezpi, seeing that the soil began to be covered with new verdure, left his bark near the mountain of Colhuacan." "Everywhere," adds Humboldt, "the traces of a common origin, the opinions concerning cosmogony, and the primitive traditions of nations, present a striking analogy even in minute circumstances. Does not the humming-bird of Tezpi call to mind the dove of Noah, that of Deucalion, and the birds, according to Berosus, which Xisutrus sent forth from the ark, to try if the waters had subsided, and if as yet he could erect altars to the gods of Chaldea?"—*Humboldt, Vues des Cordillères*, p. 227. The raven no less than the dove, and the order no less than the name; the first, the ravenous bird not returning; the second, for ever afterward the bird of peace, reappearing and re-entering, identify each narrative as that of the selfsame fact with a speciality of circumstances which sober reason cannot misinterpret or mistrust. And the leafy twig in the bill of a little bird needs but to be traditionally brought back again from the extremity of the globe, where, without the possibility of being transplanted anew, it had flourished for many ages, in order to prove, at last, as fresh a testimony, to the old world and to the new, of the truth of

* Cuvier's Theory of the Earth, § 32.

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the fact, as at first it was a sure token to the inmates of the ark that they should soon tread on the renovated earth. How, but as coming from the only surviving family of man, could the tradition have been preserved simple and uncorrupted, in the midst of the remotest regions so long undiscovered. One half of the world was unknown unto the other, but the twig that a bird did bear was remembered by both; nor was the leaf forgotten. It survived like the ark in a deluged world; and it alone may show that faith may bud again where afore it was blasted. While the prophetic fate of the sons of Noah is visible to this hour, the very names of several of the earliest nations—such as the Canaanites, Assyrians, Elymœites, Lydians, Medes, and Hebrews*—corroborate to the letter the historical facts recorded by Moses, that Canaan, Ashur, Elam, Lud, Madai, and Eber were justly numbered among the descendants of Noah, by whom the nations were divided in the earth after the flood. "The period of seven days, by far the most permanent division of time, and the most ancient monument of astronomical knowledge, was used by the Brahmins in India with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians. It has survived the fall of empires, and has existed among all successive generations, a proof of their common origin."† While the destruction of Sodom, synchronical with the call of Abraham, did not pass unnoticed by ancient writers, the Dead Sea, a bituminous lake, unlike to any other, is a striking corroboration of the recorded judgment on the cities of the *plain*, which its waters have since filled: and the recent and remarkable discovery, that the Jordan, before its course was stayed, passed through the plain and flowed into the Red Sea, is strikingly illustrative of the scriptural narrative, as Colonel Leake, the learned editor of Burckhardt's work, has observed; and that fact has since been amply elucidated by the scientific Leon Laborde, and the evidence is set before us by a chart of the channel, or of the valley through which the Jordan flowed, and which still retains its name, El Ghor, where the Jordan once flowed as where it still flows on.

And while the alleged want of a contemporary history is thus newly supplied, a still more recent discovery presents a contemporary picture, coeval with the birth of Moses, and copied by Rosselini and Wilkinson, which may be said to be a commentary on the first chapter of Exodus, and to set the Israelites before our eyes actually engaged in the hard bondage in mortar and brick as Moses described them. The Egyptian taskmaster is set over them with a rod in his hand;

* Bochart, &c.
† Mrs. Somerville on the Physical Sciences, p. 104.

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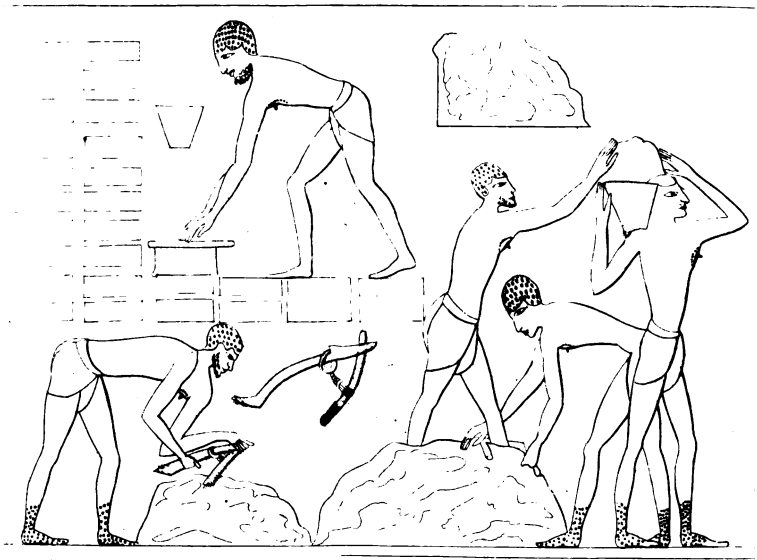

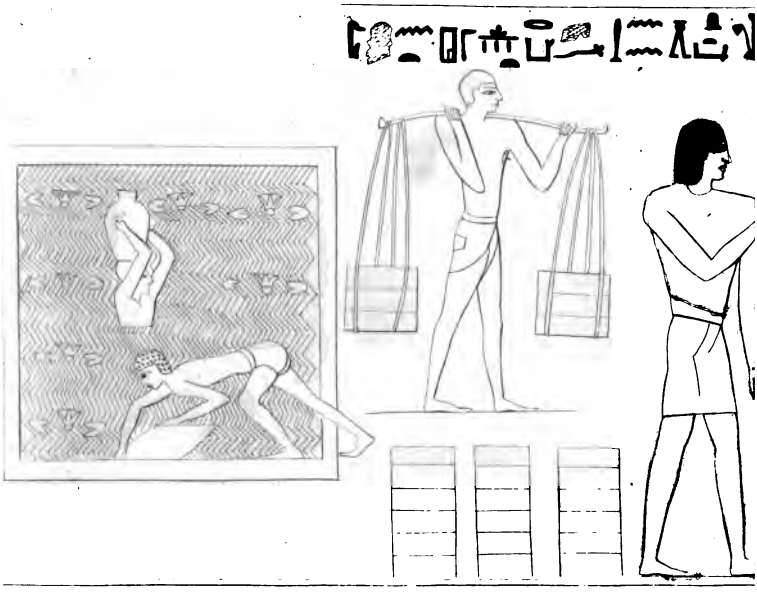

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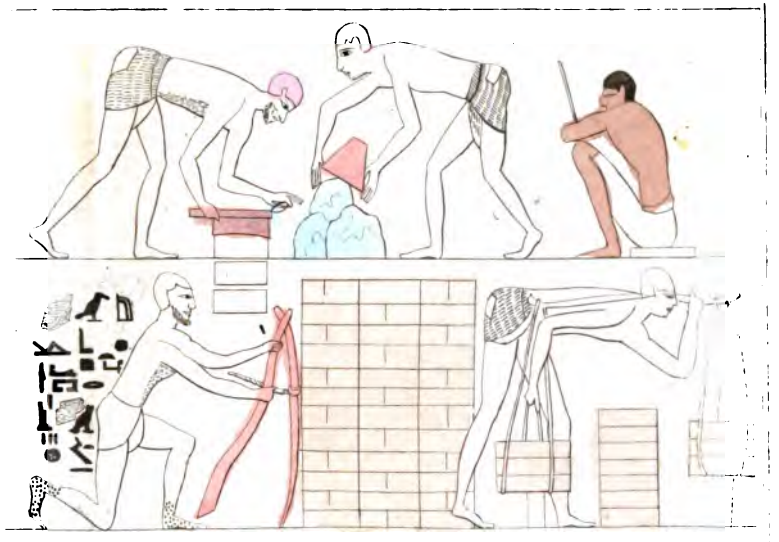

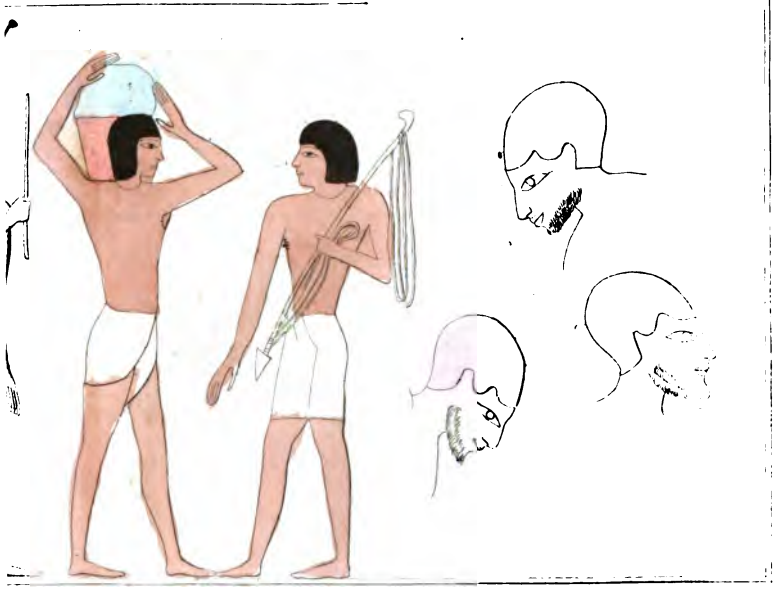

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the diversity of colour as well as of their countenances distinguish the oppressed Hebrew slaves; and the whole process of their labour is seen till the tale of bricks may be counted. "Their countenances are as perfectly Jewish," according to the Literary Gazette, "as those of any old clothesmen from St. Mary Axe who now perambulate the streets of London. Neither Lawrence nor Jackson could have painted more real Jews; the features so changeless and so peculiar to that people. And then their occupation; the several portions of the process of brick-making, their limbs bespattered with the mud, and their Egyptian taskmasters with the scourge superintending their labour. The whole seems to us to be a clear and decisive evidence, not only of the captivity, but of the actual circumstances related in the history of Moses. The Egyptians in the original are painted in the usual red; the Israelites of a sallow colour; and when we reflect that, throughout all the other subjects figured in these sepulchres of Beni-Hassan, the utmost regard is paid to individuality, and even to minute accessories, we cannot imagine a reason to induce us to question the truth and application of this remarkable discovery."* "Rosselini's last livraison of illustrations brings those Jews before our eyes who were captives in Egypt under the eighteenth dynasty, and previous to the Exodus. Independently of other evidence drawn from the phonetic language to prove that they are Jews, no cursory reader who glances at their lineaments or persons will for a moment doubt their identity. These Jews are employed under the dynasty of the very kings contemporary with Moses, in the specific act of slavery, which he and Manetho both describe, viz., making bricks and working in the quarries. An Egyptian taskmaster superintends the work; and the bricks, according to their delineation, are precisely those which are found in walls constructed of bricks, the date of which is assignable to the era in question."† *The Egyptians set over them taskmasters to afflict them with their burdens, and made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field.*‡ Exclusive of the brick-makers set before our eyes by Rosselini, a small picture is also introduced in the annexed plate, which was kindly furnished by Mr. Wilkinson. The outline of some of the heads and features are exactly engraved of the full size of the original drawings.

The temporary triumph of the Egyptians over the Jews in a subsequent age has also, in that land of their enemies, a striking memorial. Shishak, or Shéshouk, king of Egypt, is represented in another of Champollion's drawings as "drag-

* Literary Gazette, No. 943, p. 99.
† Foreign Quarterly Review, No. xxxii., p. 318.
‡ Exodus i., 11, 14.

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ging the chiefs of above thirty conquered nations to the feet of the idols of Thebes." One of these is represented in hieroglyphic characters as *Joudaha Malek*, the *king of Judah*.* And in the chronicles of the kings of Judah we read that Rehoboam (the son of Solomon) forsook the law of the Lord, and all Israel with him. And in the fifth year of King Rehoboam, Shishak, king of Egypt, came up against Jerusalem, and took the fenced cities of Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam and to the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you *in the hands of Shishak*. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house: he carried away also the shields of gold which Solomon had made.† Rehoboam, the king of Judah, is still to be seen, as for a time he was left, according to the word of the prophet, *in the hand of Shishak*, king of Egypt.

The history of the Jews needs not any other concurring evidence to show that their prophetic fate was portrayed by Moses as faithfully as a painter could depict their visage. While he is thus set forth as the prophet of the Highest, it may be mentioned, as Grotius and others have shown, that pagan writers in ancient times failed not to pay some tribute of respect to the legislator of Israel. As a writer, he was deemed worthy by Longinus of honourable mention in his treatise on the Sublime. As the promulgator of a new religion wholly divested of idolatry, Strabo describes him as abandoning Egypt, followed by those who worshipped God alone, and planting his people and his faith in that land of which Jerusalem was afterward the capital.‡ The name of the desert, *El Tih*, or the *wandering*, is yet a testimony of the wanderings of the Israelites. And in reference to the history of Moses, Laborde, who partly traversed the same route, states that the Bible is so concise and so precisely true, that it is only by a close attention to each word that all its merit can be discovered.§ The tomb of Aaron, on the summit of Mount Hor, is one of the most conspicuous objects in the land of Edom, and, surrounded as it is by many an evidence of prophetic truth, still bears testimony to the death and burying-place of the first high-priest of Israel. Aaron died there on the top of the mount. Though, till within these

* See the Saturday Magazine, No. 81.

† 1 Kings xiv., 25, 26. 2 Chron. xii., 1–9.

‡ Strabo, l. xvi., tom. ii., p. 1082, 1083, ed. Falcon.

§ "La Bible est si concise, mais en même temps d'une precision si vraie, que c'est avec une attention fixée sur chaque mot qu'on peut en retrouver tout le mérite.—*Voyage de L'Arabie Petrée*, p. 39.

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TOMB OF AARON

MOUNT HOR.

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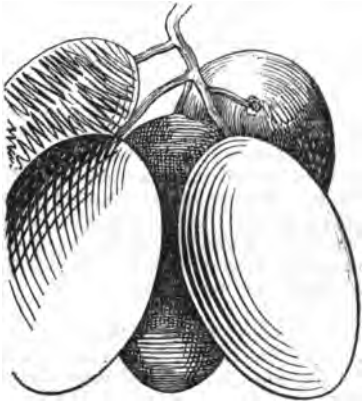
very few years, unheard of and unknown, and situated in the midst of the land of the enemies of Israel; though for many ages possessed by the wild Arabs, neither of Israelitish nor of Christian faith, yet there, on the top of Mount Hor, where he died, is the tomb of Aaron, a memorial on the spot.

In contradiction to positive evidence and existing facts, skeptics have denied the ancient fertility of Palestine. But as the fruit of the land was of old shown unto the Israelites, similar evidence may be adduced from "the gleaning of the grapes," though the vintage is done. "Galilee," says Malte-Brun, "would be a paradise were its inhabitants an industrious people under an enlightened government. Vine-stocks are to be found here a foot and a half in diameter, forming by their twining branches vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family."* From the opposite extremity of Palestine, Laborde thus presents us with a grape or two of an *enormous* cluster.



The progress of population in America has supplied a practical refutation of the objection which skeptics theoretically adduced against the Mosaic account of the rapid multiplication of the human race, and the early establishment of kingdoms after the era of the deluge.

"As regards the actual progress of population in the primitive ages, the example of the United States furnishes a very important experimental parallel. The white population of these provinces amounted in 1790 to 3,200,000, and has been

* Malte-Brun's Geography, vol. ii., p. 148.

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ascertained by the censuses of 1800, 1810, 1820, and 1830, to have doubled itself within a quarter of a century, and to be still proceeding at that rate, as appears by the American Almanac for 1832. Mr. Malthus had arrived at a similar conclusion before the census of 1820. Should this progress continue unabated for 160 years longer, the number would be 800,000,000, which is nearly equal to the estimated population of the world; while reverting to the mean date of planting, A.D. 1665, the same principle of increase, which the last-mentioned writer (an undeniable authority for information and data, however we may be disposed to disagree with his general system) concludes to have been in force for a century and a half preceding the year 1800, would suppose a population of 100,000 only at that period; and ascending, for the sake of the parallel, 325 years higher, we should arrive at the number twelve, being that of the sons of Noah with their wives, supposing their number to have been doubled, in agreement with the principle we are speaking of, within two years after the flood, the date of the birth of Arphaxad (Gen. xl., 10).

"Thus it appears that, according to the American progress, twelve males and females might increase to 100,000 in 325 years, to 3,200,000 in 450 years, and to 820,000,000 in 650 years. But supposing the primitive population to have doubled itself in fifteen years, of which we are not without examples in modern states—such has been the progress in the back settlements of America, according to Dr. Price—then mankind might have arrived at the number of 400,000 in 225 years, the interval which the Hebrew account supposes between the deluge and the middle data of Peleg's life, and have increased to the maximum of 820,000,000 in 390 years, when Abraham was about forty years old."*

Though populous kingdoms may thus be of recent origin, and spring rapidly, like Rome, from small beginnings, pride is natural to man; and the race of antediluvian and post-diluvian patriarchs prior to the establishment of kingdoms, supplied an easy means to the primitive nations of gratifying the pride of ancestry, and attributing their origin to a high antiquity, simply by appropriating peculiarly to each what was alike common to all. The following lucid exposition of this topic also is here thankfully adopted.

"It is commonly urged that the times of the gods, heroes, priests, or by whatever other names they were called, which are found prefixed to the histories of all primitive nations, and to whom the foundation of cities and kingdoms is too commonly attributed, requires the utmost latitude which the bib-

* Foreign Quarterly Review, vol. xii., p. 328.

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lical computation of time will allow. Such is the theory which assumes, without a shadow of authority from any ancient writer, that successive hierarchies, devoted to the worship of Hephaestus, Helius, Cronus and Osiris, laid the foundation of Thebes, and erected its most enormous edifices in ages long preceding Menes and the Egyptian dynasties. These views, originally the offspring of infidelity, but unaccountably sanctioned by too many enlightened inquirers, are, as we have shown, opposed by the concurrent evidence of the Jewish and Gentile writers of the first ages, and they are for ever annihilated by the important series of discoveries which has distinguished our times. Not only the Jews and Egyptians, but the Chinese, the Hindoos, the Persians, the Chaldeans, and other nations, have prefixed this priestly succession, under different names, to their annals; a community of system that at once resolves itself into the patriarchal stem from whence all nations radiated, and which recognises the monarchical as the common form of government adopted by mankind when separated into distinct societies. The last-mentioned fact, conspicuous in the Mosaic record, is rendered indisputable by the almost identical epochs of primitive monarchies, so far as history or tradition has preserved them. All, however widely separated, have reference to a common epoch; and all are preceded by one or more eras belonging to the priestly or patriarchal ages, which identify themselves with the Mosaic accounts of the same series of events. This will clearly appear if the reader will take the trouble to compare the following table with the former one.*

References to Text.	I. Chaldea.	II. Chinese.	III. Hindoo.	VII. Egypt.	V. Assyria.	VI. Sicyon.	IV. Hindoo.
Gods, or Antediluvians, B.C.	3673	2952	....	3389	....	....	....
Demigods, or postdiluvians	3490	2357	3164	2405	....	2376	3102
Kingdoms	2233	2207	2204	2988	2185	2171	2102

"The circumstance most worthy of notice in reference to these dates, and a most important one, is, that *all the epochs of primitive kingdoms, from China to Peloponnesus, fall in with Peleg's lifetime, according to the Hebrew.* It hence becomes self-evident, that all have reference to the common stem and

* "We here insert a table of the deluge and of the birth and death of Peleg, together with the mean date of his life according to the Hebrew, Samaritan, and the Greek authorities, adding the mean date of the flood fixed only by Klaproth in his 'Asia Polyglotta,' from a comparison of the Samaritan, the Chinese, and the Hindoo elements. We also insert the Egyptian eras of Champollion and Rosellini in their proper places, adopting the received and demonstrable date of the birth of Abraham, B.C. 1996, as fixed by all the versions, and subscribed to by Champollion, for the basis of the whole."

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common era of kingdoms; and this furnishes another powerful argument that the Hebrew numbers, thus confirmed by widely-separated witnesses, contain the original computation of sacred history."*

While *an important series of discoveries* which have distinguished our times, has annihilated for ever skeptical theories in this instance as in others; and the origin of primitive kingdoms is traced to a common era, identified with that of the lifetime of Peleg, his name is not only thus linked in corroborative testimony, but it is associated also with *a series of internal proofs*, which, from the beginning, distinguished the history of the Hebrew race from that of all the families among which the earth was divided.

SECTION III.

THE name of *Peleg*, the son of Eber, and an ancestor of Abraham, has a literal significancy worthy of the place which it occupies, and the importance of which may now be appreciated. The Hebrew word *Peleg* signifies *division*. And that name was given to him; "*for* in his days was the earth divided" "among the families of the sons of Noah, after their generations in their nations."† Or, in other words, as modern discoveries or researches show, "all the epochs of primitive kingdoms fall in with Peleg's lifetime," whose name denotes their division.

Coeval with the days of Peleg was the building of Babel; and up to the period when the great family of man was divided into distinct nations, and spread over the earth, may be traced the diversity of tongues. And combining historic with prophetic truth, the earliest of cities supplies, from the first as to the last, its concurring testimony. While the judgment-stricken Babylon, cut down to the ground because it had striven against the Lord, is spread forth as a tablet on

	Hebr.	Sam.	LXX. Cod. Rom.	70 Alex.	Jos.	Kisp.
The deluge ceases B.C.	2347	2997	2997 or 3097	3127	3047	3076
Egyptian era of Champollion .	...	...	... ...	...	...	2782
Egyptian era of Rosellini . . .	...	...	... ...	...	...	2712
Birth of Peleg	2247	2597	2597 or 2697	2597	2647	...
Mean date of Peleg's life . . .	2127	2477	2427 or 2527	2427	...	...
Death of Peleg	2008	2358	2258 or 2358	2258	...	...
Birth of Abraham	1996	1996	1996 1996	1996	1996	...

* Foreign Quarterly Review, vol. xii., p. 384. See Appendix.
† Gen. x., 25–32.

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which the spirit of prophecy has set its seal, and has stamped with many indelible impressions, as its own, the name (*Babel* or *Babylon*, *i. e.*, *confusion**) yet remains an undecaying memorial of the confusion of tongues. And while the walls of the greatest city on which the sun ever shone have long ceased to be the wonder of the world, except in their being utterly broken, the name of Babel or Babylon, no longer a terror to the nations, is a proverb to the people, and in all the ends of the earth still bears concurring testimony to the cause of the original dispersion of our race.

The next great event, alike influential on the fate of the world, and calculated ultimately to bring all mankind into one family—the household of the faith—was the call of Abraham, and the covenant of God with the patriarch, whose name is no less renowned than that of Babylon. And like another nail fastened in a sure place, that name was given by the Lord. *God talked with him, saying, As for me, behold my covenant is with thee; and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee.*†

While the whole history of the Jews, in every age and in every land, is a perpetual proof of the inspiration of Scripture, a still existing progeny, "numerous as the stars of heaven," and scattered over the earth, even as these bespangle the firmament, is an existing proof that none but the Omniscient could, in truth, have given to their primogenitor the name of *Abraham*, i. e., *the father of a multitude*. To whom else, since his days, can the name so appropriately pertain, as to him whose descendants peopled Palestine, Edom, and Arabia; and whom the Arabs, with their multitude of tribes, and the Israelites, dispersed throughout the earth, both alike still numbered by millions, have claimed, for more than a hundred generations, as their common *father?* And whose prophetic name yet awaits its full significancy, till all the families of the earth shall be blessed in his seed, and all nations shall call that man the father of the faithful; to whom the Lord thus spake, "Thy name shall be Abraham; for a father of many nations have I made thee;" and of whom he said, "I am the God of Abraham." Not a word can come in vain from the mouth of the Lord; and as this word has not returned void, but is still proved by millions, or multitudes of the seed of Abraham, so that name itself, literally understood, cannot be repeated without perpetuating the testimony which it bears to the call of Abraham.

But the name of Abraham was not the only patronymic

* Gen. xi., 9. † Ibid. xvii., 4–6.

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first given on that selfsame day, but to be held in everlasting remembrance. The change of a syllable and of a letter gave a prophetic significancy to the names of Abram and Sarai, and, in their new names Abraham and Sarah, imbodied the promise of the Lord, of which future ages have manifested the fulfilment. Nations *have* called her mother who was then known only as aged and childless: and races of kings in Jerusalem and Samaria, after the lapse of a thousand years, gloried in their pedigree from the venerable pair that pitched their tent in the plain of Mamre many centuries before there was a king in Israel. Prophecies yet unfulfilled speak of their descendants, when finally restored to Zion, as those for whom the isles shall surely wait, unto whom the kings of the Gentiles shall minister, and whom the nations and kingdoms shall serve or be destroyed. But the name of *Sarah* or *princess*, as given by the Lord, has received such illustrations of its significancy in ages past, as naturally startled, on their announcement, the faith of Abraham. *And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?** The incredulity of man may ever be overruled for the confirmation of the word that is of God. And while the covenant, which, whether in its observance or its breach on the part of the Israelites or Edomites, has been ratified by blessings and by judgments, such as no other covenant but that made with Adam ever was, has stood for nearly four thousand years, and yet awaits its final and everlasting confirmation, the laughter of Abraham, though he had fallen on his face, and of Sarah who subsequently laughed within herself and denied it with her tongue, has from that hour been commemorated, though unconsciously, in the name of Isaac. *And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac* (i. e., *laughter*); *and I will establish my covenant with him for an everlasting covenant, and with his seed after him.*†

Never were names so indelibly affixed to any covenant between man and man, as those which may thus be identified as originating in the covenant of God with Abraham. There was not then another man upon the earth of whose descendants even the existence is now known, or to whom such a promise could, in truth, have been given. And is there a man upon the earth who knows not at sight the He-

* Genesis xvii., 15, 16, 17. † Ibid. xvii., 19.

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brew race? or who may not see from their existence and their number that God alone could have given to Abram the Hebrew the name of Abraham? In no country on earth could we search in vain for living commentaries on that name. And there was not then, besides Hagar, another woman upon earth but Sarah only, whom any nation or any individual now calls *mother*, or of whom it is recorded that *kings* were descended. But to her unchangeable name, when once it was given by the Lord, is attached the unrepealed promise, *kings of the nations shall be of her*. And if belief be founded on experience, as our enemies maintain, and as Christians may fearlessly concede, millenaries or thousands of years go far by their testimony to prove that that covenant was everlasting, the apparent and natural impossibility of the ratification of which, even for a single year, gave rise to the incredulity, even in the breast of Abraham, which has yet its memorial in every enunciation of the name of Isaac. It needs no proof that human compacts are dissolved by time, as their seals of wax melt before the fire. The longer that is the declared term of their validity, the more surely, in general, are they ultimately valueless, or pass away as if they had never been. Who can tell how great is the number—the numbers without number—of compacts between man and man, or of treaties between nation and nation, which have never been heard of, or are nothing now? And how many, though designated perpetual, are ever vanishing away like bubbles on the ocean? But the declaration that the covenant of the Lord with Abraham and with his then unborn son was to be everlasting, is now, after the lapse of thirty-eight centuries, a strong confirmation that it was the covenant of Him who changeth not, and with whom all things are possible; for who but God, setting up the very name as a witness that it was then deemed incredible, could have said that it would have lasted till now? And to that covenant in that selfsame day, as may here be passingly noted, there was affixed a perpetual seal, which, throughout all intervening ages, has set apart the seed of Abraham from the *uncircumcised* Gentiles.

While the Arabs, the descendants of Ishmael, the eldest son of Abraham, "armed against mankind," have ever maintained their prophetic character, and still continue unsubdued and wild, till "Kedar's wilderness afar" shall make its voice to be heard in the harmonious symphony of all nations, the name of *Ishmael*, i. e., *the Lord shall hear*,* testifies to the fact that, when his mother, Hagar, harshly dealt with by the envious Sarai, fled from her face, and sat houseless, disconsolate, and forlorn by a fountain of water in the wil-

* Genesis xvi., 11.

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derness, the fountain in the way of Shur, the Lord heard her affliction, and named, by his angel, her yet unborn son, and there gave the promise which he has fulfilled, in despite of all the efforts of Persians, Grecians, Romans, Moguls, and Tartars, who in vain have sought to subjugate the seed of Ishmael. And as the promise has thus its proofs that it was given by the Lord, the name of Ishmael testifies that the Lord did hear when a friendless and lonely outcast cried at a fountain in a wilderness; and that fountain had from thence its name—*Beer-lahai-roi*, i. e., *the well of him that liveth and seeth me**—and thus became another witness or memorial of the fact, to be added to the name of Ishmael.

The name of *Beer-sheba*, the *well of the oath*, brings us back to witness, in all the simplicity of patriarchal times, the covenant between Abraham and Abimelech.† There, where Abraham planted a grove, Isaac built a city, which was long famous in Israel as forming the termination of Judea on the south, and which subsisted under the same name, at least, till the fifth century of our era; ‡ and the name, yet marking the spot, is still a memorial of that covenant which itself was to last but for three generations.

Abraham left not the mountain where his hand was stayed, after it was stretched forth to slay his son, without consecrating the place, by a new name, to the glory of God, who had provided a burnt-offering in the stead of Isaac—*Jehovah-jireh, the Lord will provide.*

In desolate Edom we see the proofs that the judgments pronounced against the Edomites, because of their hatred against the children of Israel, were indeed of God: and in the very name of *Edom*, i. e., *red*, therefore given unto Esau,◊ we see the colour of the dear-bought mess for which he forfeited the birthright he despised; and the line of promise was transferred from him, when wilfully renounced, to his younger brother.

The name of *Zoar*, *little*, which long subsisted as a town after the great and guilty cities of the plain were buried in the waters of the Dead Sea, is a comment on the words of Lot as he fled from the impending destruction. This city is near to flee unto, and it is a little one; therefore the name of the city was called Zoar.‖

As the land and cities of Moab, desolate and broken down, plainly show at present that the prophets of Israel literally foretold their fate, so the name of *Moab*, i. e., *of the father*, has ever told as plainly in its literal significancy the incestuous origin of the son of Lot, who was the father of the Moabites.¶

* Genesis xvi., 14. † Ibid. xxi., 27–32. ‡ Hieron, t. iii., 174.
◊ Genesis xxv., 30. ‖ Ibid. xix., 20–22. ¶ Ibid. xviii., 37.

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Neither diversity of condition, nor change of place, nor distance of time, has obliterated the marks by which the Jews were distinguished as a peculiar people, and even the fashion of their countenance testifies the common origin of the Hebrew race. The family likeness of the seed of Jacob is clearly traceable between the Israelitish bondsmen in the days of Pharaoh, and the Israelitish creditors of European kingdoms in the present day; and their fate in every age and in every land, as foretold by the prophets, is of itself a standing miracle. And, in like manner, the history of the father of the twelve tribes of Israel is not only recorded in scripture with all the precision of a tale of yesterday, but names which are as familiar as those of a friend, or of the place of our habitation, may serve to set the chief facts of that history before us.

Whether at his birth he took his twin but elder brother by the heel, or in his manhood supplanted him and obtained from his father the blessing of the firstborn, as indicated by the name of *Jacob*,* signifying both the *heel* and he that *supplanteth*, even as his race, according to express predictions and to fact, has supplanted and survived that of Esau; or whether the childless Jacob, then a houseless wanderer, in danger of his life, having fled from the face of his angry brother, lay down at night to sleep, with nothing but the earth for his couch and a stone for his pillow, and saw in his dream a ladder set up on the earth but reaching to heaven, and saw the Lord stand above it, and heard the promise that he, the God of Abraham and of Isaac, would give to him and to his seed the land whereon he lay, and that his seed should be as the dust of the earth, as still they are; and that he should spread abroad to the east and to the west, to the north and to the south, as they have been; and that in his seed all the families of the earth should be blessed, as now they may; and Jacob, awaking, said, This is none other than the house of God, and set up the stone for a pillar, and poured oil on it, and called the name of that place *Bethel*, i. e., *the house of God*,† whence originated that celebrated city and everlasting name: whether he made a covenant with Laban, and desired his brethren to take stones and make a heap, and called it *Galeed*, or *the heap of witness*,‡ as a witness between them; or, appealing to the Lord to watch between them, he called it *Mizpah*, i. e., *the watch-tower*,§ as the city of that name more than the heap did in future ages testify, and as the history of his race and the yet auspicious prophecies respecting them bear witness that the Lord is the watch-tower of Israel: whether, on his return to Canaan, the an-

* Gen. xxv., 26.
† Ibid. xxvii., 18, 19.
‡ Ibid. xxxi., 48.
§ Ibid. xxxi., 49.

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gels of the Lord met him on his way, and he called the name of that place—also in after ages a city long famous in Israel—*Mahanaim*, or *two hosts*;* or whether, soon after the Lord appeared unto him, on his again settling in that land after an absence of many years, and said unto him, Thy name shall no more be called Jacob, but *Israel*, i. e., *a prince of God*,† shall thy name be, for as a prince hast thou power with God and with men, and hast prevailed: whether he called the name of that place *Peniel*, i. e., *the face of God*,‡ because he had there seen God face to face; or bought, as his first purchase in Canaan, a parcel of a field near to Shechem, and erected there an altar, and called it *El-elohi-israel*, *God the God of Israel*:§ whether, on journeying to Succoth, he built him a house and made booths for his cattle, he therefore called the name of the place *Succoth*, or *booths*;‖ or, removing to Bethel to dwell there, he built an altar and called it *El-bethel*, the *God of Bethel*:¶ whether twelve sons were born to Jacob or two to Joseph, all of whom were fathers of the tribes of Israel, the name of each had a significant appellation: whether Deborah, Rebecca's nurse, died and was buried under an oak, and the name of it was called *Allon-bachuth*, i. e., the oak of *weeping*;** or whether the embalmed body of Jacob, as we read in the last chapter of Genesis, was brought up from Egypt to be buried in Canaan by Joseph and his brethren, accompanied by all the elders of the land of Egypt, who mourned with a great and very sore lamentation for seven days at the floor of Atad, and the Canaanites called the name of the place *Abel-mizraim*, or *the mourning of the Egyptians*;†† each of these events, besides being committed to a written record, had an express and appropriate designation in the literal significancy of the names which still represent or describe them. The sites of cities in Israel marked the wanderings, and their names told the chief acts of Jacob, the father of the fathers of its tribes. And while the facts which these names set forth are guarantied by their association with the repeated renewal to Jacob of the covenant of the Lord with Abraham and Isaac, and with prophecies hitherto accomplished, and while it remains yet to be seen, whenever the "set time" shall be come, that the Lord did give the name of Israel unto Jacob, and that, at the last, as at the first, it is he who, as a *prince of God*, shall prevail with God and with men, we may look back to the days of his pilgrimage on earth as it is recorded in the Bible, and see, in the history of Jacob, how the names of persons and of places were the constituted memorials or

* Gen. xxxii., 2. † Ib. xxxii., 28. ‡ Ib. xxxii., 30.
§ Ib. xxxiii., 20. ‖ Ib. xxxiii., 17. ¶ Ib. xxxv., 7.
** Ib. xxxv., 8. †† Ib. l., 11.

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testimonials of facts, in a manner or to a degree unparalleled, we will say, in the history of all other men, from the creation of the world to the present hour.

Moses, a name familiar to all, is not without its significancy, but plainly tells us that the leader and legislator of Israel was once a helpless babe *drawn out* of the waters,* for such—*drawn out*—is the literal meaning of the word. At the time when the children of Israel increased abundantly, and multiplied, and waxed exceeding great in the land of Egypt, and a new king arose who knew not Joseph, not only were taskmasters set over them to afflict them with their burdens—as a picture shows—but Pharaoh commanded that every son that was born among them should be cast into the river. And, as the name imports, one *drawn out* of the river by Pharaoh's daughter, and hence so named, avenged on the King of Egypt and his host the wrongs of Israel. Of his two sons, the name of the one was *Gershom*, i. e., a "*stranger* here,"† and the other *Eliezer*, i. e., *my God an help*,‡ expressly denote how he was a *stranger* in the land of Midian, and how his God was an help and delivered him out of the hand of Pharaoh. The prophets declared of old that the Lord will yet lift up a standard for his people Israel, and will help and deliver them from the hand of their enemies; and when the first of the nations that fought for the first time against the Israelites were discomfited while Moses lifted up his rod, he erected there an altar, and called it *Jehovah-Nissi*, i. e., *the Lord my banner*.◊ Though places in the desert, *Massah*, signifying *temptation*; *Meribah*, *chiding* or *strife*;‖ *Taberah*, *burning*;¶ and *Kibroth-hattavah*, or *the graves of them that lusted*,** became responsive to the memorable scriptural facts, that the Israelites *tempted* the Lord; that they did *chide* or *strive* with his servant Moses; that in the fierce anger of the Lord many of them were *burned*; and that, after they had gotten the meat for which they *lusted*, a great plague came upon them, and turned the place of their repast into a field of *graves*. After the desert, from the long wandering of the Israelites, had merited the name it still bears, the altered name of *Joshua*,†† i. e., *the Saviour*, more worthily applied than that of Ptolemy *Soter*, designates the man who led them into Canaan, and planted the wanderers in the land of promise.

While there is abundant proof that Judea, though long desolate, was once a land of vines, the name of *Eschol*, a *cluster of grapes*,‡‡ marked to ages, then future, the brook or valley from whence a branch with a cluster of grapes was brought by the spies in token of the fertility of the Land of Promise, so

* Exodus ii., 10.
† Ib. ii., 22.
‡ Ib. xviii., 4.
◊ Ib. xvii., 15.
‖ Ib. xvii., 7.
¶ Num. xi., 2.
** Num. xi., 34.
†† Ib. xiii., 16.
‡‡ Ib. xiii., 24.

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soon as the wandering Israelites first approached its borders. When the iniquity of the Amorites was full, *Hormah*,* i. e., *utter destruction*, was the new name of the monumental city, that needed no inscription to tell the *utter destruction* of the Canaanites and their cities. Cities of Israel arose where the pilgrim Jacob had journeyed; and new cities, with new names, were built where those of the Canaanites had stood. To this day, as Burckhardt relates, and as every traveller sees, "The ruins of Eleale, Heshbon, Meon, Medabon, Dibon, Aroer, still subsist to illustrate the history of the Beni-Israel." And while their ruins testify that the word of prophecy is *sure*, the same Hebrew names attached to each spot illustrate the history of their origin. "*And the children of Gad built Dibon and Aroer, &c. And the children of Reuben built Heshbon, and Elealeh, and Nebo, and Balmeon* (*their names being changed*), *and gave other names unto the cities which they builded. And Jair, the son of Manasseh, went and took the small towns of Gilead, and called them Havoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.*"† No sooner, as it is recorded, was the Jordan passed, twelve stones set up for a memorial, and the children of Israel circumcised a second time, and the reproach of Egypt *rolled* away, as the Lord said unto Joshua, than, according to the word, the still well-known name of *Gilgal*, i. e., *rolling*,‡ was given unto the place of the first encampment in Judea of the victorious Israelites, who aforetime were despised bondsmen in the land of Egypt. While a mark was set from the beginning on the first cities of Israel, times yet future are destined to bear testimony to the predicted fact, that the desolations of *many generations shall be raised up*, and that they shall all be the cities of Israel again, and for ever. And the word has thus a witness in itself for more than a hundred generations. That judgments have fallen on the Jews and *on their land* because of their iniquities, all these facts and all the features of their land give proof. And that *trouble*, from the first, came on Israel when there was an Achan in the camp, the valley of *Achor*, i. e., *trouble*,§ from that time forth was an enduring memorial. And the name of *Bochim*, i. e., *weeping*,‖ designated the place where the children of Israel lifted up their voices and wept when, charged with disobedience and threatened with punishment, they were told that the inhabitants of the land whom they had not driven out would be a sore in their sides and a snare unto their souls.

The place where Samson was avenged of the Philistines afterward witnessed by its name *Lehi*, a *jawbone*,¶ by how

* Num. xxi., 3. Judges i., 17. † Num. xxxii., 34–42. ‡ Josh. v., 9.
§ Josh. vii., 26. ‖ Judges ii., 1. ¶ Ib. xv., 9.

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slender an instrument deliverance was wrought to Israel; and *Ramath-lehi, the casting away of the jawbone*,* still more significantly marked the place where it was cast away.

Though the lips of Hannah spake not, while in her heart she prayed that she might have a son, the name of *Samuel* literally tells that he was *asked of God*.†

Many days and years, as the prophets foretold and bewailed, have the daughters of Judah trembled and lamented, and the whole house of Israel has long remained without ephod, teraphim, or sacrifice. And the name of *Ichabod*‡—*there is no glory*—shows that of old there was a time when grief for the loss of the ark of the Lord prevailed in the heart of a mother in Israel over that for the death of a husband, and would not be allayed by the birth of a son; to whom her last words, at his first breath, gave that memorable and melancholy name.

But Israel's help can come only from Him who is mighty to save as to smite. And when the man, whose name imports that he was *asked of God*, having gathered Israel together, saw their enemies again flee before them, he wrote the fact upon the spot where he stood by erecting a pillar and calling it by the name—ever endeared to every Christian as to any Jew—*Ebenezer, the stone of help*,§ in grateful and enduring memorial that the Lord had helped him.

The earliest portion of scriptural history being full of significant names, is thus corroborated by manifold memorials, such as no other history, to an equal or comparable degree, ever possessed. The names of persons and of places need but to be translated, as in the margin of the Bible, to announce or intimate the facts from which they originated. Each name has its meaning, and was the representation of a fact. The land of Judea was studded with memorials; and the most prominent events in the early history of the Hebrew race were told, generation after generation, by renowned names, of which no Israelite could have been ignorant, and which none could have falsely imposed in after ages upon any people, as those of their patriarchal forefathers or rulers, or those of the cities which they knew, or in which they themselves did dwell. What stronger proofs of ancient facts are to be found than that cities, as living witnesses, should have declared or confirmed them by their very names? But if such credentials of Israelitish history be sought for, they are supplied by existing memorials that have been spread throughout the world. Positive institutions or rites were also ordained to be observed in every generation, as express memorials of the wonders which the Lord wrought in Israel.

* Judges xv., 17. † 1 Samuel i., 20.
‡ 1 Samuel iv., 21. § Ib. vii., 12.

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His everlasting covenant was not without an enduring seal. His work was not left without a witness on earth; but ordinances were established to perpetuate its remembrance; even as the spirit of prophecy stamped his word as divine, and has given to his judgments a visible manifestation.

The novelty of the preceding topic (so far as known to the writer), as forming a connected testimony, though too obvious in repeated instances to escape the notice of commentators, may be a plea for the tediousness with which it has been treated; if, after all, it be not too briefly touched on. But the admirable and well-known treatise of Leslie, to which every reader is here specially referred, may well limit, to the narrowest bounds, the consideration of the evidence deduced from the Mosaic institutions, the laws, ordinances, and memorials that were established in Israel.

After the lapse of more than two centuries, a mere holyday in England, without any commemorative institution, is sufficient, on the return of the 5th of November, to recall the fact of the Gunpowder Plot, with as little doubt of its reality as if the day of its last anniversary had been its date. The martyrdom of Charles I. and the restoration of his son, though events which many now slightly regard, are set forth as facts, year by year continually, on the return of a partially recognised holyday. Public customs readily become the habit of a people, and assume the power of a law. But, the sacred ordinances of baptism and the Lord's supper alone excepted, there is no parallel in our land, nor, in some respects, in any other, to those ordinances which were enjoined in the Mosaic law, and have been actually observed by the Jews to this day, or for a period of more than three thousand years after their institution, and nearly eighteen hundred years since that people have been scattered among all nations of the earth.

Circumcision was a token of the covenant between the Lord and Abraham. *My covenant, saith the Lord, shall be in your flesh for an everlasting covenant,** and each circumcised child bears through life that "token of the covenant." The *passover* was instituted as commemorative of the deliverance of Israel from Egyptian bondage; and as the blood of the Lamb was for a token upon the houses where they were, and the *Lord passed over them*, and *the plague was not upon them to destroy them*,† so the lamb slain year by year continually in the families of Israel while they remained in Judea, where alone sacrifices were to be offered up, and all the peculiar observances of the passover, were, for many ages, memorials of the great deliverance which God wrought for Israel on that selfsame day on which the passover was kept. The

* Gen. xvii., 13. † Exod. xii., 13, 14, 17.

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feast of weeks or of pentecost was instituted on the giving of the law. And the third great annual festival of the Jews was the feast of tabernacles, during which* all that were Israelites born had to dwell in booths seven days, that all their generations might know that the Lord made the children of Israel to dwell in booths when he brought them out of the land of Egypt.

Each of these feasts was "a holy convocation," at which all the males had to present themselves before the Lord. Though the Jews observed not the weightier matters of the law, judgment, mercy, and faith, they tithed mint, anise, and cummin, and were not, while a united people, and are not yet, though scattered among all nations, unobservant of the festivals enjoined in the law of Moses, so far as according to that law these can yet be kept. The more punctiliously that they regarded the ritual ordinances of the law, while they looked to it for righteousness, they confirmed *the testimony* the more. And while every man and male child of the Hebrew race bears in his body the "token of the covenant" which the Lord made with Abraham, every Jewish festival observed to this day, after the extinction of a hundred generations, is a memorial of the fact, in confirmation of which it was ordained as an ordinance for ever.

It is recorded that on the selfsame day in which the names of Abraham, Sarah, and Isaac were given by the Lord, circumcision was instituted. And that on the selfsame day in which the Israelites were delivered from bondage in Egypt, the passover was instituted and observed. And could the children of Israel in any after age have been persuaded that they and their forefathers, from the days of Abraham, had been circumcised, if such had not been the fact? Could a nation at any future period be persuaded that they had lived under laws and observed institutions which they had never heard of or known? Could the passover and other ordinances have been observed and perpetuated from age to age, if they had not been instituted at the time, and under the circumstances which Scripture records? Or how could they have been instituted at the first, if the facts in which they originated, and of which they were commemorative, had not been seen and believed on at the time? Were the Israelites to be told, if the fact had not been true, that they had heard wailings for the firstborn in every Egyptian family while the Lord *passed over* them (as the name passover indicates), and there was not in Israel one mother who wept for her child? Were they to be told that they had passed through the Red Sea as on dry ground, while all the host of Egypt was destroyed, if they had not seen with their

* Lev. xxiii., 42, 43.

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eyes, as Moses appealed to them, the wonders which the Lord had wrought in the midst of them? Did a whole people commemorate, at first, a national deliverance such as necessarily implied that every individual experienced it, but which never took place? Have hundreds of millions of Jews, throughout successive generations, borne the token of a covenant which never existed? "Was there ever a book of sham laws which were not the laws of the nation, palmed upon any people since the world began? If not, with what face can Deists say this of the books of the law of the Jews? Why will they say that of them which they confess impossible among any nation or any people?"* The demonstration of the fallacy of such allegations may best be found in the *reductio ad absurdum*, or resolving them into an absurdity.

It has been alleged that the "Bible was presented to us by a barbarous and ignorant people, and was written in an age when they were yet more barbarous." Whence, then, came the only theocracy—the only unmixed theism—the only religion, may we not say, on earth during many ages, in which the only living and true God was worshipped, and human sacrifices never burned or bled? By what rude hand of barbarous man was ever a pure, enlightened, and comprehensive moral code or decalogue written, like that of the two tables of stone which Moses cast down and brake at the sight of an act of idolatry in Israel? How would the most barbarous among any of its tribes have blasphemed the Holy One of Israel, and renounced their faith, by mingling in the idolatrous and impure orgies or festivals, and rites reputed sacred, wherewith the gods of the heathens were honoured among the most civilized, as well as savage, nations of the earth? Whether does a barbarous age, as respects religion, lay better claim to the temple-worship of Jerusalem, or to the saturnalia of Greece and Rome, and their imitation still throughout great part of Europe, under the auspices of the latter city? If an age or people are to be reprobated as barbarous in a religious and moral sense, let Judea, in the days of Joshua and the precepts of the law, which every father had to teach unto his children, stand up in judgment to condemn Italy, Spain, Portugal, and Ireland, and the authorized "commandments of the (Romish) Church," in which thousands are instructed, if instructed at all, in the nineteenth century. Who, in the whole world and throughout many ages, stood erect before an idol but Israelites alone? What other people was ever stigmatized by idolatrous nations as impious, because of their hatred of idolatry, and of the truth and purity of their creed, as all science confirms, and all nature ratifies it, "*The Lord our God is one Lord*, besides whom

* Leslie's Short Method with the Deists.

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there is *no God!*" Of what other people does any ancient geographer or historian speak as Strabo speaks of the exclusive purity of the worship practised by Moses and his followers, who went forth from Egypt to establish their faith in Canaan? What other people have ever been set apart from the nations as the custodiaries of the law, the testimony, and the oracles of truth, the writings of those prophets, before whose word the mightiest nations have disappeared and the greatest cities have fallen? And in what other book, confirmed by past history and existing facts as the word of the living God, could the promise of a Messiah have been given, but in the Bible alone?

Do our adversaries twit us with the incredibility of the "arbitrary choice of one people as the favourites of Heaven," we bid them read the history of that people in ages past, and look to them as they are, and say if the God of Israel be a respecter of persons. And have they never heard or read that, before Abraham was circumcised or Isaac was born, the promise was given that in him all the families of the earth shall be blessed? And have other nations to complain that Abraham's seed was set apart from the beginning to be a blessing to them all? If a wild olive-tree be grafted in among the natural branches, and partake of the root and fatness of the good olive-tree, has it reason to murmur against the branches that have been broken off that it might be grafted in? Was Jacob "two flocks" on returning to Jordan, which he had passed with his staff in his hand? It was because the Lord had prospered him, though Laban had dealt deceitfully with him, and had changed his wages ten times. Was Canaan the lot of the inheritance of the Israelites, and were its inhabitants rooted out before them? It was not till the iniquity of the Amorites was full; and even then a guilty Achan in the camp paralyzed the strength and stayed the victories of Israel. Was the youngest son of Jesse, while a pious shepherd in Bethlehem, chosen, as a man after God's own heart, to be king over Israel? Once was he dispossessed of his throne, and became a wanderer in his kingdom; and, again, destruction before his enemies, or the famine, or the pestilence, was the only choice that was given him, because of his iniquity. Judgments came down upon the chosen of the Lord for deeds such as those for which the gods of the heathen were glorified. And here, as in all things else, it is manifest that the Holy One of Israel is the Lord.

But even when *Jerusalem was destroyed, and the land smitten with a curse*, and the prince of the people, who, according to the same sure word of prophecy, did come and triumph over the ruin of the Jewish dispensation, the testimony was preserved while many prophecies were fulfilled; the

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sacred memorials of Israelitish history, and symbols of a preached gospel, and of a light that alone could enlighten the nations, were taken from the temple of Jerusalem to be carried in procession before the conqueror, and were sculptured in a yet enduring testimony on the Arch of Titus.

SECTION IV.

The subject of the genuineness of the Old Testament Scriptures might suffice to fill volumes with superabundant illustrations. But in closing this brief survey—composed of fragments—which may serve to show the fulness of the matter, as a single cluster of grapes shows the goodliness of the land, it may not be unprofitable to some that we touch on another topic, to which our adversaries lead us in search of new testimonials of the truths which they assail; and in respect to which, instead of the barrenness they look for, they may find, on the very spot, the richness of the earth and the dew of heaven from above, and plants which the Lord's right hand alone could have planted.

Skeptics, like Hume, were wont, in former days, to hold in derision the scriptural record of creation as necessarily fictitious, the event described being absolutely and incontestably beyond the reach of human experience or observation, as any event could possibly or conceivably be. But facts, it seems, are now resorted to; and in this philosophical age, which has itself given birth to ephemeral cosmogonies that are already forgotten, the Mosaic account of the creation, after having survived so long, must needs be disproved and dissipated by geological discoveries!

> "Some drill and bore
> The earth, and from the strata there
> Extract a register by which we learn
> That he who made it, and revealed its date
> To Moses, was mistaken in its age."
>
> COWPER.

The satire may be just, though some may not own it as philosophical. But, since the days of Cowper, the science of geology, truly such, has risen from infancy with a rapidity which promises an early manhood. And when of full age, its full testimony may be given. So soon as the existence of fossil bones could no longer be denied, skeptics, who before derided their existence, then sought their aid, and claimed geology as their own. And now, after all its advancement—as the writer lately witnessed in the midst of the fossil remains collected by Cuvier—a youthful sage shakes his head

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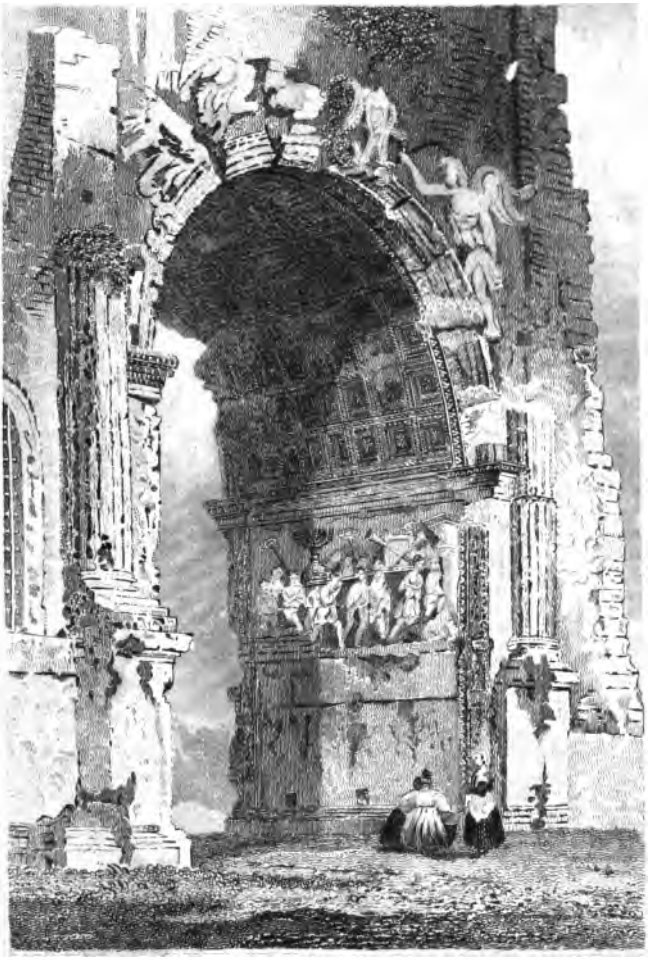

ARCH OF TITUS.
Figures partly restored.

NEW YORK. HARPER & BROTHERS. 1838.

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at the sight of a huge bone disentombed from an old world, and, when asked how the fact accords with the narrative of Moses, answers with a sneer. But the Mosaic account includes the creation of *the heavens and of the earth*, and our appeal from a false verdict or a senseless sneer may be made alike to them both.

The days of astrology, which was suited to monks and akin to legendary tales, are past, and those of astronomy are come, in which the velocity of light is measured, and the motions of satellites, unseen by the naked eye, are marked to a moment, as accurately as the eclipses of the sun or of the moon. And the telescope in the hands of the Herschels has subjected to the inspection of man new firmaments of stars, and many hundreds of *nebulæ*, or luminous masses of matter, spread over the illimitable void of space in a vast variety of forms, compared to which our solar system is scarcely a point, and the starry heavens, of which that is a unit, is but one of the unnumbered works of God. In their multitudinous, varied, and progressive forms, they seem to show that it may yet be said by Him whose name is the Word of God, "My Father worketh hitherto and I work. In my Father's house there are many mansions. And *places* are *preparing* still."

In ages comparatively not remote, men, in their fancy, sought for an Atlas, an elephant, or a tortoise on which to rest the earth; but the Bible, in the first book, perhaps, that was ever written, declared that the Lord stretched out the north over the empty space, and hangeth the earth upon nothing.* Natural philosophy has newly discovered that "there is a wisdom which presides over the least as well as the greatest things, and an OMNISCIENCE which not only numbers and names the stars, but even the atoms that compose them." But from the beginning it was declared in the word of God, that "he maketh the weight for the winds, and weigheth the waters by measure." And secrets of nature, as well as the destiny of nations, were known to the prophets of a people despised as barbarous. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. All nations before him are as nothing, and they are counted to him less than nothing, and vanity. Have ye not known? have ye not heard? *hath it not been told* you from the beginning? have ye not understood *from the foundations of*

* Job xxxvi., 7.

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the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing: he maketh the judges of the earth as vanity. He shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for he is strong in power; not one faileth.* By his Spirit he hath garnished the heavens. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"† "Praise ye him, sun and moon; praise him, all ye stars of light; Praise him, *ye heavens of heavens, and ye waters that be above the heavens.* Let them praise the name of the Lord; for he commanded, and they were created."‡

Far as the telescope can reach, the word of the Lord, in describing the power and perfections of Jehovah, goes before it, and describes what it cannot discern. And high as history can ascend, the Bible rises higher, till it gives men to understand the order in which God laid the foundations of the earth. And having seen by inspecting ruins, and heard by interrogating them, how each is a manifestation of the truth of his word, and answers to its prophetic text, and shows that he brings princes to nothing, and that kingdoms before his word are as chaff before the whirlwind, may we not also lift up our eyes and see, and "interrogate the heavens," and ask whether the analogy of nature does not give "concurring testimony" to that which hath been *told from the beginning*, and which, from the record put into our hands, might have been *understood from the foundations of the earth?* And beholding what philosophers, worthy of the name, have exhibited to our sight, and what the telescope sets forth to the view of every observer, may not plate after plate be set parallel with the first words of the Bible, as verse after verse is descriptive of the creation of the *heavens and the earth*, the sun, the moon, and the stars which we see, and the globe which we inhabit? And may we not see whether those very things are not now visibly true of other *firmaments* which the Bible reveals concerning the formation of our own?

In treating this theme in the briefest manner, the reader is specially referred to the Philosophical Transactions, particularly for the years 1811, 1814, 1828, and 1833, and to *Nichol's Architecture of the Heavens*, to which work the writer is indebted for the facts and discoveries which supply the illustrations, as well as for the plates. The design of the philo-

* Isa. xl., 12–26. † Job xxvi., 13, 14. ‡ Psal. cxlviii., 3–5.

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sophical writers was purely scientific. And their testimony to the facts, which any one may not only examine, but witness, is therefore divested of all suspicion of having been given with any design of illustrating the Mosaic record of the creation, to which they have not hitherto made any reference or allusion. The plates alone, without any comment, illustrate the respective texts. But a few notes, explanatory of these modern discoveries, may be affixed, which may farther tend to show that astronomers, however unconsciously, are privileged to illustrate the word of God, as well as to lay open to view, in the most extended sphere, the wonders of creation. And their discoveries, or the facts which they have disclosed with wonderful minuteness and unwearied industry, need only to be simply appropriated and applied in order to form illustrations of the inspiration of Scripture scarcely less conclusive or complete than those which geographers have supplied.

It is worthy of remark, that, towards the close of last century, while infidelity was rampant and phantasms abounded, travellers were gleaning facts in Palestine and other countries; geologists raising them from the bowels of the earth; and astronomers bringing them down from heaven; and truth was thus preparing its avengements on error. Nearly fifty years have elapsed since the elder Herschel began his observations and discoveries, which the scientific world has hitherto chiefly monopolized, and which Dr. Nichol has newly presented to the public in a popular, interesting, and accessible form. The subject itself is thus not a novel one. In commencing his admirable treatise,* as it may be termed, detailing his astronomical observations relating to the construction of the heavens, the purpose of which was to throw new light upon the organization of the celestial bodies, Sir William Herschel states that a knowledge of the *construction of the heavens had always been the ultimate object of his observations*, in which he had been *for many years* engaged in applying his forty, twenty, and large ten feet telescopes, of great space-penetrating power. And most ably was his purpose fulfilled of "arranging these objects," which by such telescopes he discovered, "*in a certain successive regular* ORDER," that they might be viewed in a new light. That light is now clear where previously all was comparatively, if not absolutely, dark and unknown. Sir John Herschel, with hereditary talent and zeal, has finished in the northern hemisphere what his illustrious father began. Nor do their names stand alone as surveyors of the heavens. The Brisbane observatory was not inactive in the southern hemisphere, whither Sir John Herschel went to complete his

* Philosophical Trans., 1811.

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observations, after having presented the scientific world with a detailed list of two thousand five hundred nebulæ and clusters of stars.

None the least versant in the rudiments of astronomy can doubt that our sun ranks in the order of the stars. And as a knowledge of the *construction of the heavens*, from numberless observations of existing objects, has been the ultimate purpose to which astronomers have so successfully devoted many years, ample means are prepared for instituting a comparison between the *result* of their discoveries and the *only* record of the creation of the heavens and the earth to which a philosopher or any man of sense would now attach a shadow of credibility.

By assorting, in thirty-four distinct articles, those astronomical objects to which his observations were devoted, Sir William clearly showed "the *most gradual affinity* between the individuals contained in any one class with those contained in that which precedes and that which follows it," so that from thence their "*nature and construction*" may be successively seen, from the most diffused nebulosity, occupying a space of inconceivable extent, to a luminous point or star. "It will be found," as he states, "that those contained in one article are so closely allied to those in the next, that there is, perhaps, not so much difference, if I may use the comparison, as there would be in an annual description of the human figure, were it given from the birth of a child till he comes to be a man in his prime."*

Such being the *result* of astronomical *observations*, may we not compare the account of the construction of the heavens, or that which is discovered and seen eighteen centuries after the Christian era, with that which was written fifteen centuries before it? Can any analogy be traced, or is any similarity apparent, on comparing the "construction of the heavens," as described by Herschel, and the creation of the heavens, as recorded by Moses? Is there any analogy, from first to last, between the respective accounts of the same subject? And as skeptics have condemned the Mosaic account, may not the "*observations* of the heavens" confirm it to our sight?

The *first* of the articles with which Herschel begins his classification of astronomical objects, as exhibiting the rudest or first form in which matter is to be seen, is entitled, "Of extensive diffused Nebulosity."

And the first words of the Bible are,

In the beginning God created the *heavens and the earth*. And the earth was *without form and void*; and darkness was upon the face of the deep: And the Spirit of God moved

* Philosoph. Trans. for 1811, p. 271.

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upon the face of the waters. And God said, Let there be light, and there was light, Gen. i., 1–3. (See plate I.)

"In the first and rudest state, the nebulous matter is characterized by *great diffusion*. The milky light is spread over a large space so equably, that scarcely any *peculiarity* of constitution or arrangement can be perceived. The perfectly chaotic modification here illustrated is perhaps the nearest to the original state of this matter of anything now remaining in the firmament."* "By nebulous matter," says Sir W. Herschel, "I mean to denote that substance, or, rather, those substances which give out *light*, whatever may be their nature, or of whatever different forms they may be possessed."†

After giving a table of fifty-two extensive nebulosities, with an account of each, he remarks that, "when these observations are examined with a view to improve our knowledge of the construction of the heavens, we see, in *the first place*, that *extensive diffused* nebulosity is exceedingly great indeed; for the account of it, as stated in the table, is 151.7 square degrees; but this, it must be remembered, gives us by no means the real limit of it, neither in the parallel nor in the meridian; moreover, the dimensions in the table give only its superficial extent; the *depth* may be far beyond the reach of our telescopes; and it will be evident that the abundance of nebulous matter *diffused* through such an expansion of the heavens must exceed all imagination."‡ These nebulosities, like many nebulæ, are of an "irregular figure" or "*unshapen* masses of nebulous matter." The nebulous matter is compared by Herschel to a "curdling *liquid*;" and it is described as a "shining fluid," "a nebulous fluid shining of itself;"§ and the first, or incipient form in which it is described, as in plate 1, and "in all the other numbers referred to," is that of a "diffused milky nebulosity."‖

Such is "the *first* and rudest state" in which matter is seen by telescopes of the highest power. *In the beginning* (the period is wholly undefined) *God created the heavens and the earth. And the earth was without form and void*, like "*void*, formless, and *diffused*" nebulous matter now. *Darkness was upon the face of the deep.* The *depth* of the nebulosities may be far beyond the reach of our telescopes. "The breadth and DEPTH of the nebulous matter are probably not very different." It is described as fluid, or liquid, or vaporous, not in a consolidated form: And it was on the face of the waters that the Spirit moved, even as these, not then gathered

* Nichol's Architecture of the Heavens, p. 133.

† Philos. Trans., 1811, p. 277. ‡ Ibid., p. 275.

§ "The space filled by a nebula of only 10′ in diameter, at the distance of a star of the eighth magnitude, would exceed the vast dimensions of our sun at least 2,208,600,000,000,000,000 times."

‖ Philosophical Transactions, 1811, p. 277.

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together, were *void* or vaporous. And it may be remarked that, as marking things of the same nature by the same name, a scripture connexion or affinity may be traced between the original matter from which the earth was formed, and elements described as subsisting still; for in the enumeration of the works of God that are above all things on the earth, are classed the stars and the heaven of heavens, and the *waters** which are *above the heavens*, which are invoked to praise the Lord, for he commanded and they were created.† The nebulous fluid is evidently "luminous" or "shining," for *light* alone renders it visible to us: and *while* the earth was without form and void, God said, Let there be light, and there was light.

And God saw the light that it was good: and God divided the light from the darkness, v. 4.

While extensive diffused nebulosities are numerous, without form and *void*, in many of them some parts appear more luminous than others; the nebulous matter, according to Sir W. Herschel, and as its appearances indicate, becomes condensed, or less diffuse or void, and the light, as may be seen, is divided from the darkness. The object, occupying an immensity of space, which is represented in plate 1, is described as an "extremely faint branching nebulosity; its whiteness is entirely of the milky kind, and it is *brighter* in three or four places than in the rest."‡ In the "diffused nebulous matter," which forms the great nebula in Orion (p. 1, f. 2), "we may see, in one and the same object, both the brightest and faintest appearance of nebulosities that can be seen anywhere"§ in the northern hemisphere. It is visible to the naked eye. "The more that the power of the telescope is increased, the more diffuse and strange the object, and the illumination (light) is extremely unequal and irregular." It is compared by Sir John Herschel to "a curdling liquid," which is not an inapt description of water without form and void; or "to the breaking up of a mackarel sky, when the clouds of which it consists begin to assume a cirrous appearance, and is not very unlike the mottling of the sun's disk, the *intervals* being *darker*;" not inapt illustrations of the light divided or dividing from the darkness. It is a "chaotic" mass, "void, formless, and diffuse."‖ In large portions of nebulosities the light in some places is comparatively extremely faint, while in other parts it shines with

* Nebula, or nebulous matter, *i. e.*, cloud or cloudy, may be said to be identified with waters, designated as without form and void. Water in a *void* or *diffused* state is vapour or *cloud*; hereby denoting a harmony, even of expression, between the term which designates a state of matter, for which, as astronomers have affirmed, human language has no proper name.

† Ps. cxlviii., 3–5.

‡ Ph. Trans. for 1811, p. 273, 295.

§ Ibid., 320.

‖ Nichol, p. 123–126.

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Pl. 1.

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increasing brightness, while in the intervening spaces it is scarcely, if at all, to be discerned. Where *all* was previously luminous, one part becomes brighter as another becomes dark, as may be inferred from the appearances which nebulosities and nebulæ in general present. The rudest form in which matter is to be seen is that of a diffused shining nebulosity; and the first varied appearance is that of the luminous matter assuming a more condensed form, and occupying a space partly brighter and partly dark. *And God divided the light from the darkness.*

And God called the light day, and the darkness he called night. And the evening and the morning were the first day; or, literally, *and there was evening, and there was morning the first day* (or one day), v. 4, 5.

In judging of the scriptural record of creation, we cannot rightly apply any other measure to the days—literally, *as the term is thus defined*, days—of creation, than that which alone is given in the record itself. According to this express definition, the light was called day. However long or however short was the duration of *the light*, so long or so short was *the day;* no other measure is given of *its* duration, which was determined as it was defined by that of the light alone. Till that ceased the evening did not come, nor was the day at an end. God called the light day, and the darkness he called night. Then, as now, the duration of the light constituted the day. We are not told that the continuance of the light, so soon as it was called into existence, was dependant on any measure of time, or that the light disappeared again from the face of the deep, according to the measurement of the time by which a yet unformed globe would *finally* revolve round its axis: but the *Scriptural definition* expressly bears that the light itself was called day; and neither the first day nor any other did end till the light gave place to darkness and the evening came. For not only was the light called day, and the darkness called night, but, as repeated in respect to *each* succession of them both, *there was evening and there was morning the first day* (or one day). Time, as known by any other measure, had, we may say, no existence then. The *days* of creation, as defined, owned no relation but to the succession of light and darkness, to which they owed their being and their name. And the duration of *the light* (whether long or short) determined, as it defined, that of the day.* The term, in the original, sometimes signifies "*time*

* Neither adding to the word of God nor taking from it, we have to regard solely *that which is written*. Doubts and difficulties have without cause been started on this subject, by unconsciously *adding* to the word, or including a presumed measure of *time* in the definition of the days of creation, instead of limiting it, as in the scripture record, to *the light alone*, by the uninterrupted continuance of which, totally irrespective and exclusive

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each other, according to the different extents and s[illegible]

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† Nichol's Architecture of the Heavens, p. 133, 134.
‡ Phil. Trans. for 1811, p. 291, 292.

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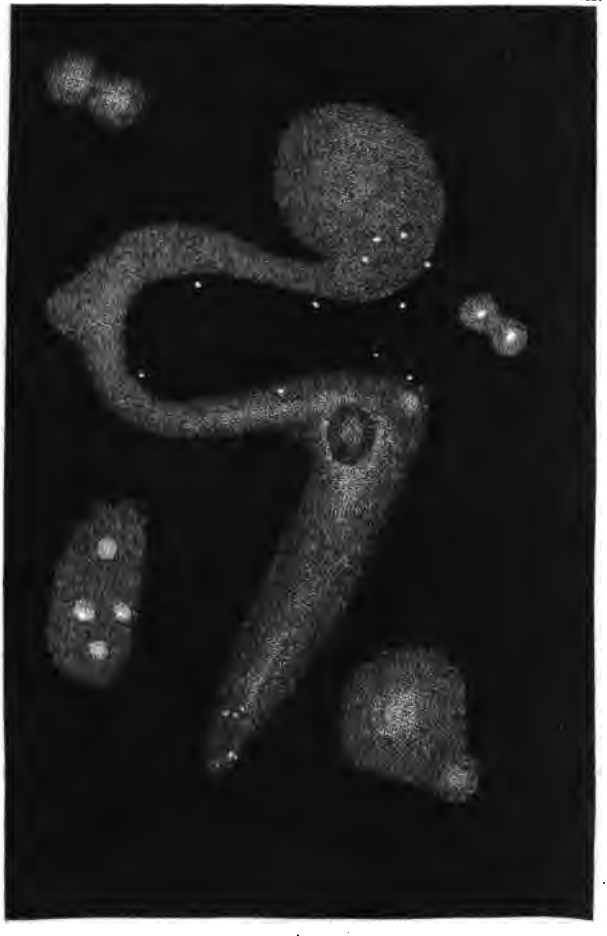
Pl. II.



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generally," as noted by Gesenius; and, like that which is translated *waters*, and is immediately derived from the same root, denotes, according to Parkhurst, *tumult* or *tumultuous motion*, to which these new discoveries give as high a signif-

of any other period than that of its duration alone as succeeded by darkness, *the day* itself was designated and its length determined. On the solution of the question how long lasted the light, all knowledge of the length of the day is made absolutely dependant. According to this scriptural definition, the length of the day varies in every planet; and within the polar circles of our own globe, light is succeeded by darkness only *once* in a year. Till the fourth day of creation, *i. e.*, till the fourth returning period of continuous light, the sun itself was not formed into a condensed and distinct luminary. We see, in fact, that light exists in the heavens independent of the sun; and phosphorescent, igneous, and other bodies, or chymical combinations, give multiplied proofs on earth of the same truth. And the duration of the primary cycles of the light and darkness was regulated by a measure unknown, because unrevealed to man. After the fourth day (the light being uniformly called day), till the work of creation was finished, and the *present* order of nature perfected, the successive periods of light or of the day are necessarily of unknown duration. The rotation of the earth on its axis in twenty-four hours *now* determines the length of the light and darkness, and, consequently, of the day. But can it be said that *that* was always the same as it is now? Or, rather, does not the Nebular Hypothesis (in strictest accordance with the scriptural record of the formation of the earth, from *waters without form, and void*) seem to demonstrate that the rotation of each planet, like that of the sun, began with a slow and almost imperceptible motion, which gradually increased as the globe consolidated? And was there not thus a time when, in the progress of its "augmenting velocity," the *rotation* of the earth on its axis occupied *the same period as its revolution* in its orbit? Such, in fact, is the actual motion of the moon. And according to the Nebular Theory, and because of this once increasing rotary motion, by which the waters or nebulous fluid were separated from each central condensing mass, the moon bears the same relative origin to the earth that the planets bear to the sun.—(See Dr. Nichol's Architecture of the Heavens, p. 173.) "Such globes [after being *divided* from the central mass and *gathered together into one place*] would likewise invariably follow the law of rotation, or *necessarily rotate on their axis in the direction of their revolutions*; and every one of the secondary masses might, during the phenomena of its subsequent condensation and augmenting velocity of rotation, throw off rings corresponding *in all respects* to the rings around the primary nucleus; these condensing in their turn, and, according to the foregoing laws, into solid annuli and *satellites*, or moons."—(Ibid.) Is it not therefore supposable, or, rather, may it not be inferred, that there was a time when, in respect to its motions, the earth revolved round the sun as the moon now revolves round the earth, or that a similarity of origin may have been accompanied by similar relative motions? And if the rotation of the earth on its axis ever occupied as much time as its revolution in its orbit, whatever the duration of that time, it is manifest that, in such a case, of which there is so direct and visible an analogy in the motions of the moon, which thus uniformly presents one side to the earth, *day*, as defined in scripture, would have signified a period without any apparent end. Whoever can read the alphabet of astronomical science must perceive that uninterrupted *light* shone over one half of the earth, while the other was unvisited by a ray of the sun so long as this order was unaltered; nor was a shade of evening seen, nor could *the day* come to a close, until the laws of nature, which are the Word of God, evolved the essential fundamental change. The light of the earth has shone only on one side of the moon for six thousand years; and how long the sun may have shone uninterruptedly

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icancy as if all the elements of matter were to be scattered into chaos again.

And God said, Let there be a firmament—literally, as in the margin of the Bible, *expansion—in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and it was so. And God called the firmament or expansion heaven. And the evening and the morning were the second day.*

"The number of compound nebulæ," says Sir W. Herschel, "being so considerable (a hundred and fifty being noticed in the three preceding articles), it will follow that, if they owe their origin to the breaking up of some *former* extensive nebulosities of the same nature with those which have been shown to exist at present, we might expect that the number of *separate* nebulæ should far exceed the former, and, moreover, that these scattered nebulæ should be found not only in great abundance, but also in proximity or continuity with

on one side of the earth, before the heavens and the earth were finished, it is not for mortal man, who is but of yesterday, to determine. So long as there was continuous light, so long was the day. And each day—as now—was defined as determined by the light; the seventh returning succession of which, when the heavens and the earth were *finished* and the present order established, connected the Sabbath of the Lord with the beginning of the creation, and was ever to be remembered and kept holy to the glory of the Creator, in whose word it is written by an apostle, as he looked from the beginning of the creation to the dissolution of the heavens and of the earth, *Be not ignorant of* THIS ONE THING, *that one day is with the Lord as a thousand years, and a thousand years as one day.* 2 Peter iii., 8. And looking alone to the scripture definition of the successive days of creation, or measuring the day by the light, then we see that if *the light* continued for but an hour, that hour was *the day;* or if it lasted uninterruptedly for a thousand years, or so long as each rotation of the earth round its axis corresponded with its revolution in its orbit, the same face, so to speak, being always presented to the sun (as that of the moon is to the earth), concerning that period or *any other*, this, and this alone, was the word of God, *he called the light day, and there was evening and there was morning* each succeeding day. The Hebrew word translated evening literally signifies *mixture* or mingling. בין הערבים, *between the evenings*, or, more literally, *between the mixtures* (Parkhurst). The origianl or primary meaning of the term evening thus implies greater changes in the previous order than that of the absence of light. Its significancy may be seen in the successive changes during the progress of creation, and in the different strata conjoined in the same "series" of formations, or in the *transitions* from one series to another. There was *evening* (literally mixture) and there was morning in the six days of creation. The term morning or *the dawn* (Gesenius), equivalent with *to see* or *to behold*, implies the return of *the light*, the darkness being ended, or the mixture or transition being accomplished. The day was measured by the light, and not the light by the day; and except skeptics define the duration of *the light* before the sun existed and also before the work of creation was *finished*, even as scripture defines the duration of *the day* by that of the light, they are free to talk of millions of years. But knowing in whom they have believed, Christians may retain their faith, that, at once, or even in a moment, *the waters brought forth living creatures* ABUNDANTLY at the word of the Lord.

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* Phil. Trans. for 1811, p. 280.
† Nichol's Architecture of the Heavens, p. 133, 134.
‡ Phil. Trans. for 1811, p. 291, 292.

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Pl. II.

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each other [illegible]

* Phil. Trans. for 1811, p. 280.
† Nichol's Architecture of the Heavens, p. 133, 134.
‡ Phil. Trans. for 1811, p. 291, 292.

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Pl. II.

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This kind of *expansion* (firmament) admits of the utmost variety of lengthened form and position; and from the great number of nebulæ to which I have referred," says Sir W. Herschel, "the existence of such nebulosities is fairly to be deduced."* "The appearance of an irregular round figure necessarily requires that the extent of two dimensions of the nebulous matter should be nearly equal in every direction at right angles to each other. Except an irregular cylinder or cone, placed in a particular required situation, no expansion of the nebulous matter but an irregular globular one can be the cause of the irregular round figure of these nebulæ."†

The term *expansion* (as the original Hebrew word, translated firmament, literally means) of nebulous matter is of repeated occurrence in the writings of Sir W. Herschel, in describing different forms of nebulæ, and it appropriately designates the sphere of each. By the breaking up of former extensive nebulosities, *the waters*, or by whatever name the nebulous fluid be designated, *were divided from the waters.* Each separate nebula had its own firmament *in the midst* of them. And if, as Sir W. Herschel states, and as appearances indicate, "the separate and scattered nebulæ owe their origin to the breaking up of some former nebulosities," the nebulous fluid under the firmament, or within the expansion of each nebula, was thus divided from that above or beyond it, till the word had its perfect work. *And it was so;* and over the mighty space, throughout which matter in "its rudest state," or without form and *void*, was previously diffused, the expanse of heaven was stretched out, and *God called the firmament heaven; and there was evening and there was morning the second day.*

And God said, Let the waters under the heaven be gathered together into one place, and let the dry (land‡) *appear: and it was so. And God called the dry* (land) *earth; and the gathering together of the waters called he seas; and God saw that it was good.* Gen. i., 9, 10.

The diffuse nebulous matter, without form and void; the dividing of the light from the darkness; and, subsequently, the dividing of the waters (or the nebulous fluid) from the waters; and, next, the *gathering together into one place* of the diffused elements of matter, may be seen, as, in the wonderful progress of astronomical science, "the construction of the heavens," in all its grades, is brought before the "observation" of man. The same law of gravitation, or word of God, manifests its power over all. The gradual condensa-

* Phil. Transactions for 1811, p. 294, 295. † Ibid., p. 297.

‡ Not in the original. The same fluid or *waters* once *void* became consolidated; and that which was once liquid *became dry*, and, formerly covered or unseen, it *appeared.*

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tion of the nebulous matter, "as shown in hundreds of instances, is rendered so evident," to use the words of Sir W. Herschel, "as not to admit of a doubt;" and is thus *gathered together into one place.* "Instead of inquiring after the nature of the cause of the *condensation of the nebulous matter,* it would indeed be sufficient," in the words of Sir W. Herschel, "to call it merely a *condensing principle;* but since we are already acquainted with the centripetal force of attraction which gives a globular figure to planets, keeps them from flying out of their orbits in tangents, and makes one star revolve around another, why should we not look up to the *universal gravitation of matter as the cause of every condensation, accumulation, compression, and concentration* [gathering together into one place] of the nebulous matter? Facts are not wanting to prove that such a power has been exerted; and as I shall point out a series of phenomena," he continues, "in the heavens, where astronomers may read in legible characters the manifest vestiges of such an exertion, I need not hesitate to proceed in a few additional remarks on the consequences that must arise from the admission of this attractive principle."* Plate III.

Sir Isaac Newton was the first to discover, in modern times, the law of gravitation. But in one of the first verses of the Bible the origin of that law, as giving a being and a form to every globe, may here be read in the word of its Author, as that of the Legislator of the Universe. *Let the waters be gathered together into one place.* "The gravitation of matter" may be looked up to as the cause of *every* concentration, or gathering together into one place, of the nebulous matter. But, in respect specially to the origin of planets, of which our globe is one, the theory of La Place, incomparably the simplest, the most scientific and profound, which has ever been promulgated, and which is perfectly accordant with the views of Sir W. Herschel respecting the gradual condensation of nebulæ, strikingly illustrates how, throughout the whole circle or orbit in which the earth annually revolves round the sun, the scattered elements of our globe, under the firmament or heaven, were *gathered together* into *one* place, or concentrated into a single globe.

Whenever the theories of philosophers are inferences from facts or deductions from the known laws of nature, they are justly entitled to strict examination and high regard, while the vain speculations of imaginative theorists are destitute of any claim to the slightest consideration. La Place was never excelled by any mortal in the study and knowledge of the *mechanism* of the heavens. And he who calculated the utmost perturbation of the planets in their orbits, according

* Phil. Trans. for 1811, p. 284.

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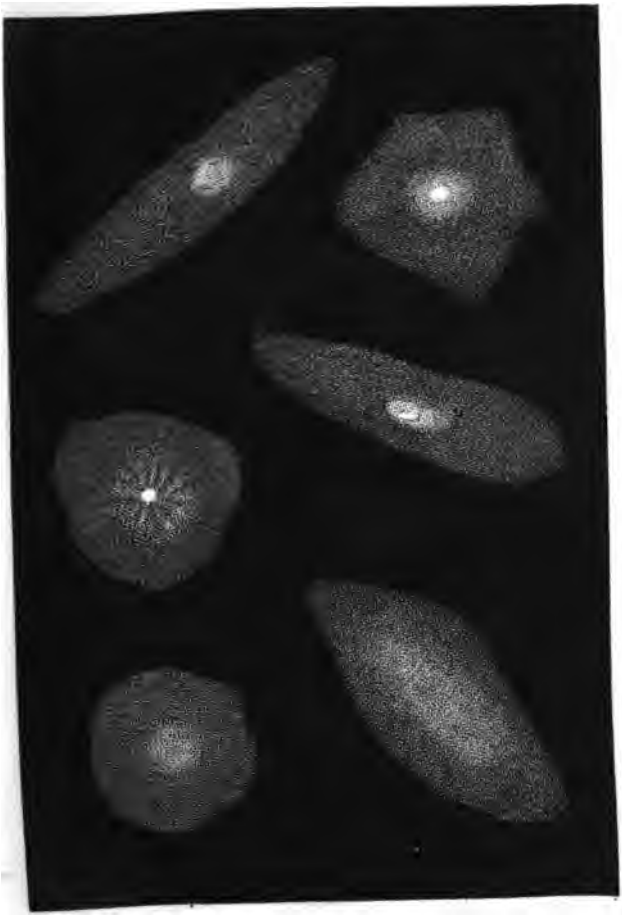
Pl. III.



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to existing relations and laws, was the man above all others entitled to present to the world a theory of their origin, such as harmonized with his calculations, and was evolved from the profound knowledge of the motions and of the laws by which they are regulated.

If any testimony be lacking to connect "the construction of the heavens," as deduced from the observations of astronomers, with that of the successive formations which the earth presents to geologists, there cannot be a more unexceptionable witness than the man who gave his great name to the argument of Hume; and there cannot be a more competent witness than "the philosopher whose knowledge of celestial mechanism was complete, and whose capacity to trace elementary laws to their remotest consequences has never been surpassed!"* La Place's theory, founded on philosophical principles, and lucidly illustrated by Professor Nichol, is, that, in the gradual condensation of the nebulous fluid, the substance of the planets was separated by the rotatory motion of the mass (in the same manner as loose matter is thrown off from a revolving wheel); and its original motion being preserved, the separate parts were combined by their relative attraction, "the whole solidifying into one considerable globe."† The theory which accords with and explains many astronomical facts, otherwise unresolvable, is not less accordant with the Mosaic record, and may be said to show at once how the nebulous fluid or waters were first *divided*, and afterward gathered together into one place, and also how the existence of light and the formation of the *earth preceded* that of the sun and of the moon.

The largest telescopes, penetrating an inconceivable distance into space, have power to bring within the vision of the human eye luminous objects three hundred and eighty times more distant than Sirius, the distance of which is so great that the diameter of the earth's orbit (one hundred and ninety millions of miles) is comparatively a point, and forms not a line wherewith to measure it. But in such a field of view, a dark globe like ours, that shines not by its own light, may comparatively be deemed a microscopic object, concerning which, in remote regions, it need not be wondered that the telescope has little or nothing to tell: and with all its powers it cannot show in any case the incipient changes or growing divisions of a distant globe, from which some analogy might be traced as to the origin of our earth. The task belongs to geologists: and the earth itself is their field. So soon as the *dry* land *appears*, their testimony may begin; and though their work be incomplete, their labours have been

* Nichol's Architecture of the Heavens, p. 177.
† Nichol, p. 173.

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abundant, and some results are sure. They have discovered an order, or a succession of changes in the structure of the earth, as distinct in some respects as that which astronomers have observed in the "construction of the heavens." And so far as geology is perfected as a science, a comparison may be also instituted between what was written of old and what has been newly discovered. The general accordance is obvious, and has been repeatedly referred to: but the term *day*, its scriptural definition, having been overlooked, has been a stumbling-block, as if it had been defined by hours and not by the light.

It would tend to the "oppositions of science," falsely so called, rather than to the elucidation of indisputable truth, to institute a comparison between the scriptural account of the creation of the earth, and those alleged facts relative to its structure, concerning which geologists are not themselves agreed. The science is both new and avowedly imperfect. Of the distribution of organic remains in the earth, Professor Phillips, in his able treatise, states, "that *accurate* results on the subject are yet collected from a very small part of the surface of the globe."* In respect to ascertainable facts, the science must be perfected before the comparison can be completed. But between the Mosaic record and the writings of some geologists, who exclude it from their view or keep it wholly apart from their investigations, the analogy might be traced far more closely than some systems of geology agree with each other.

"In geology, the whole period included between the limits (of the different epochs) is, and, perhaps, must ever be, absolutely unknown; yet the succession of occurrences is, in general, clearly ascertained."† The periods measured by the succession of *light* and darkness in a yet unformed or unfinished world, and, except as thus *alone* defined, the whole period from the time that *the earth was without form and void*, till *the heavens and the earth were finished, and all the host of them*, must perhaps, in like manner, be ever absolutely unknown: but a *succession of occurrences* is detailed in the written word, as well as ascertained in fact. And geology affords the means of a kindred comparison with that which astronomy first supplies. As in former instances, the connexion may, on high authority, be traced between the one "series of new discoveries" and the other. And the testimony of astronomers and geologists may be thus linked together.

"La Place and Herschel have presented, as the result of their profound reflections, the speculation of this globe origi-

* *Phillips's Geology*, in new edition of the Encyclopædia Britannica, and separately published, p. 51.

† Phillips's Geology, p. 291.

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nating from the condensation of a gaseous expansion in space; a notion often extended to the other planets, and supposed to be in harmony with the common direction of their motion round the sun, the nearly coincident planes of their orbits, and other less striking circumstances. That such gaseous or vaporous expansions exist in spaces is known both by observation of comets and of nebulæ."*

La Place, it is said, was asked by Bonaparte why he never extended his views from secondary causes to the first great cause. *That*, it was replied, does not come within the field of our observation. But beyond what man could see, in respect to the condensation of our globe, from a *void* or vaporous mass to a consolidated form, we read what philosophers have not always considered,

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry (land) *appear: and it was so.*

The gathering together unto one place is the law of each globe, by the condensation of the nebulous mass, and may be said to be visible in every degree of condensation. And the whole earth, as astronomers and geologists are agreed, was, as the most probable inference from existing phenomena, once a liquid mass, and covered all over with waters, or in a fluid form. And as at first the earth was without form and void, and astronomical observations show that such is the rudest and first visible state of matter; so geological discoveries, previously adduced in refutation of the saying of scoffers, that all things have continued as they were from the beginning of the creation, here supply as clear a commentary on the first scriptural description of the earth, when the waters had been gathered together into one place, and the dry and consolidated crust of the earth began to *appear*. That the (so termed) *primitive* rocks, which formed the highest mountain ranges, were elevated, by whatever cause, from below the level of the ocean into their present position, is held by geologists as an ascertained and undoubted truth.

When the previous progress of creation had converted amorphous, or formless and void, or vapoury matter, into a consolidated globe, on which the dry land appeared, a *new act of creation* covered it with verdure, and, with a word, God clad with beauty the world he had made.

And God said, Let the earth bring forth grass, and herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind: and God saw that it was good. And there was evening and there was morning the third day. Ver. 11, 12, 13.

* Phillips's Geology, p. 257.

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Man, though not then the witness, was from the beginning the object of the Creator's bounty. Grass, herbs, and trees are now nowhere so abundant on the earth, as are still the collected remains of those which lie entombed within it, after the lapse of thousands of years since they flourished on its surface, when the grass was untrodden and the fruit untasted by man or by beast. Now ripened into produce, rich as apples of gold and of silver, the universal benefit they yield is a universal proof of their primeval existence. The vegetable origin of coal may be held as now an indisputed fact. "It is worthy of attention," says Phillips, "that, *after the coal was deposited*, reptile life began to be manifested, and, finally, to predominate; while, on the other hand, *vegetable* life, though the land was much more extensive, and apparently much more lowered in temperature, *never yielded again such thick and extensive carbonaceous deposites*."* "An abundance of distinctly preserved vegetable remains occur throughout the coal-fields of Great Britain. But the finest example I have ever witnessed," says Buckland, "is that of the coal-mines of Bohemia. The most elaborate imitations of living foliage upon the painted ceilings of Italian palaces bear no comparison with the beauteous profusion of extinct vegetable forms with which the galleries of these instructive coal-mines are overhung. The roof is covered as with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung in wild irregular profusion over every portion of its surface. The effect is heightened by the contrast of the black coal colour of these vegetables with the light groundwork of the rock to which they are attached. The spectator feels himself transported, as if by enchantment, into the forests of another world; he beholds trees of form and characters now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigour of their primeval life; their scaly stems and bending branches, with their delicate apparatus of foliage, are all spread forth before him; little impaired by the lapse of countless ages, and bearing faithful records of extinct systems of vegetation, which began and terminated in times of which these relics are the infallible historians. Such are the grand natural herbaria wherein these most ancient remains of the vegetable kingdom are preserved in a state of integrity little short of their living perfection, under conditions of our planet which exist no more."†

In these great natural herbaria are treasured up for the use of man the grass, and herbs, and trees which then decked the earth, and still enrich it; and yet remain to bear concur-

* Phillips's Geology, p. 119.

† Buckland's Bridgwater Treatise, vol. i., p. 458, 459.

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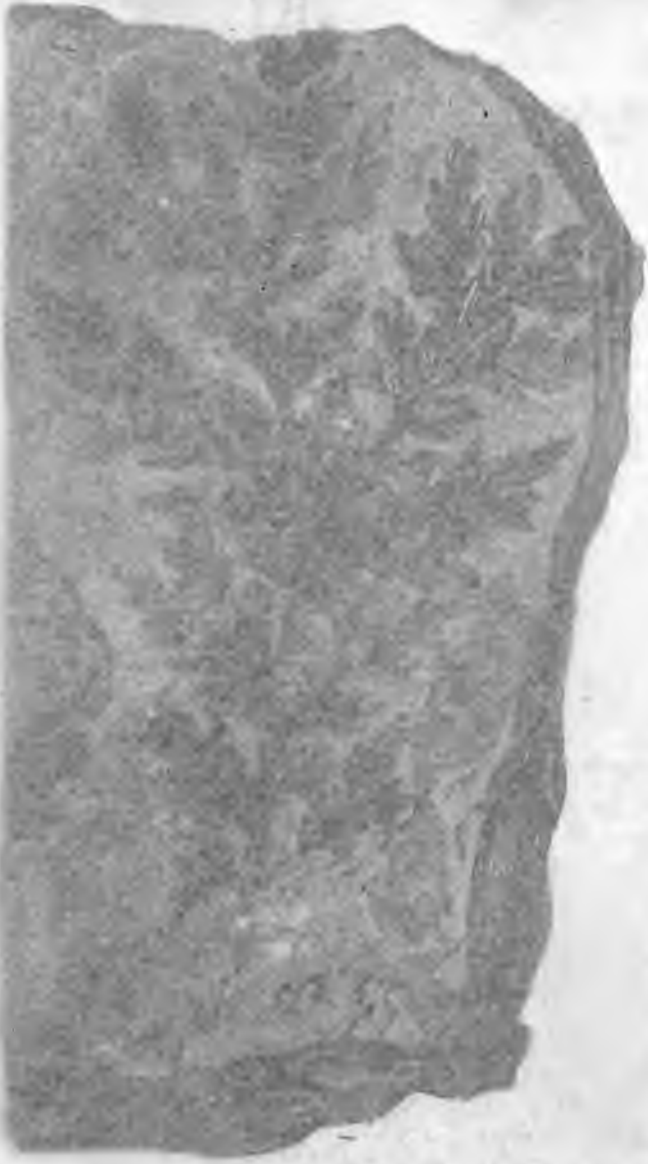

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FOSSIL PLANT IN COAL.

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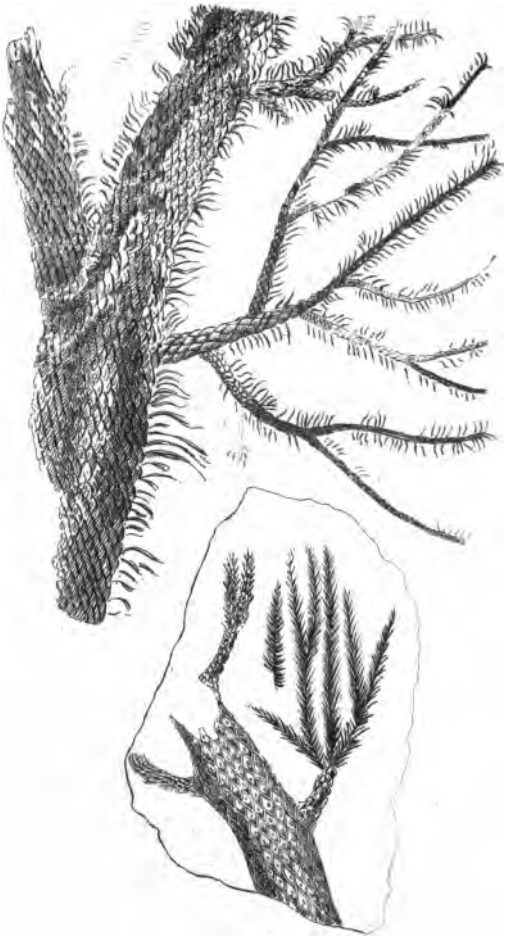

Lindly's Fossil Flora

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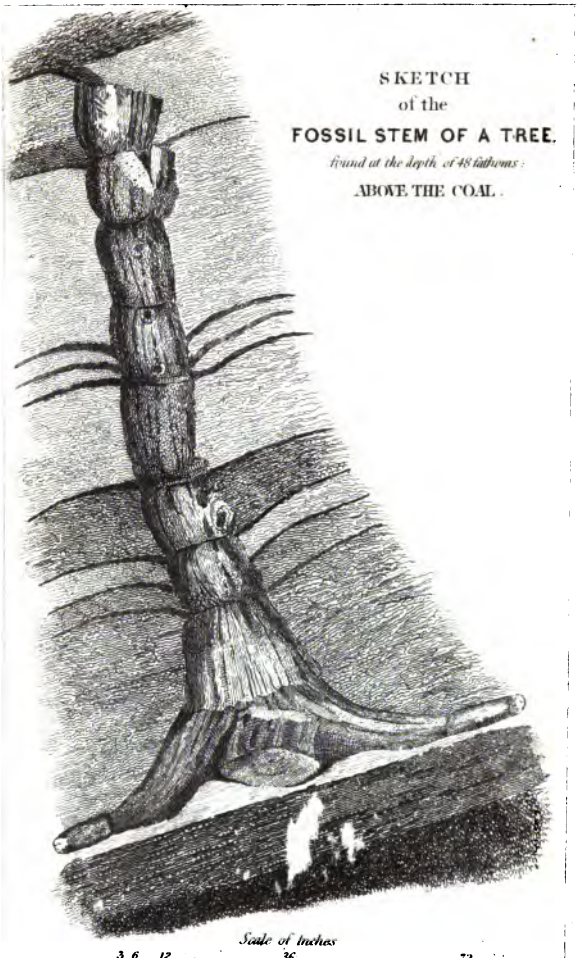

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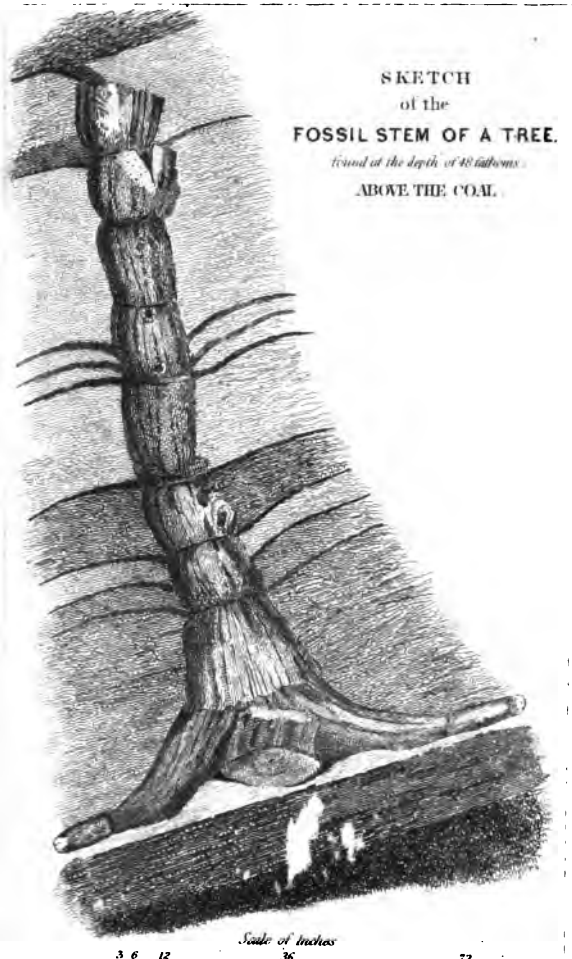

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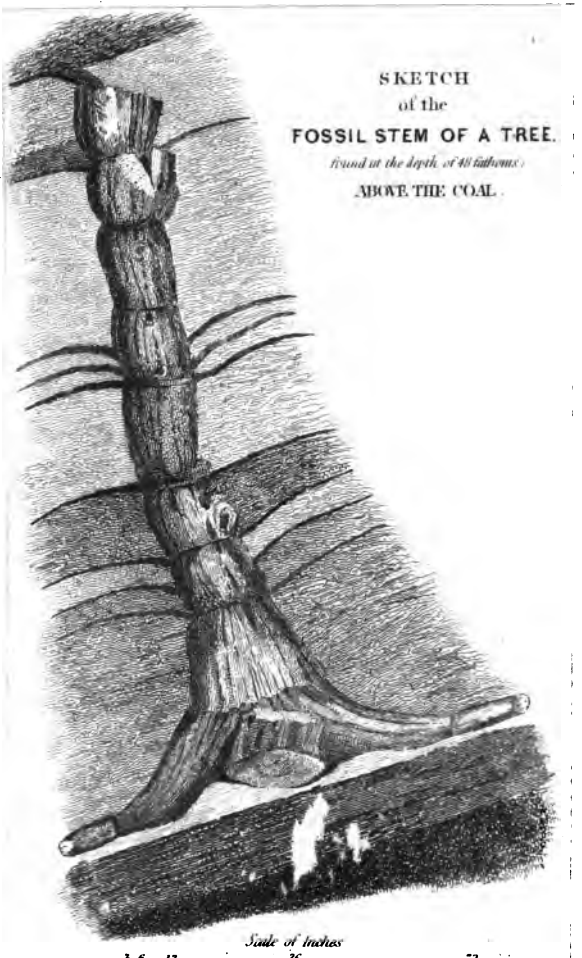

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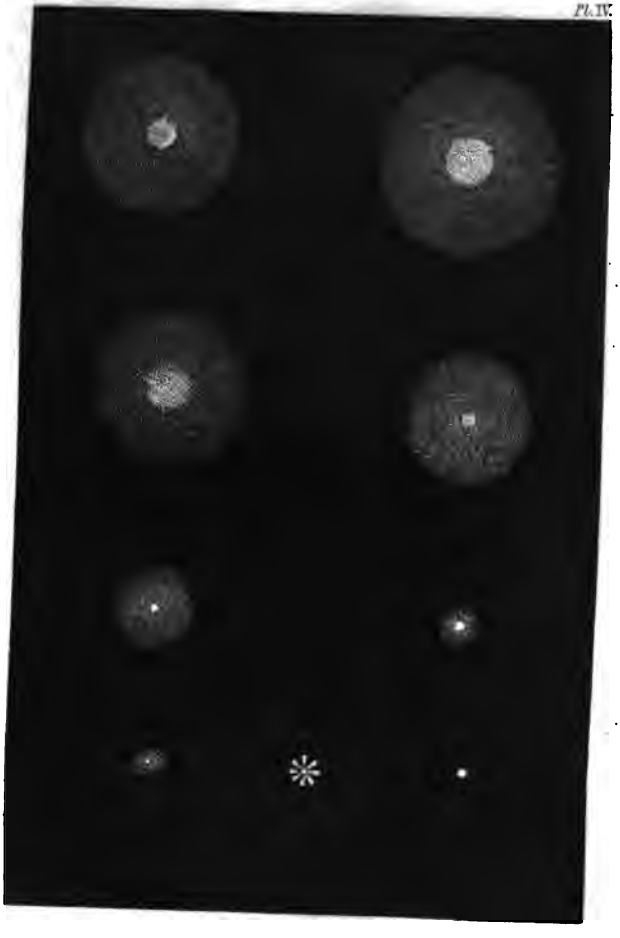

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ring testimony to the record of the fact of their creation after the *dry* (*land*) appeared, and God called the dry land earth.

But other and distinct acts of creation succeeded before the heavens and the earth were finished, and all the host of them. And from the first foliage of a newborn world in its pristine beauty, we may lift up our eyes and see, from the analogy which other firmaments present, how nebulous matter may be traced in all its forms, as exemplified by a vast variety of objects, till specks in our firmament, few of which are discernible to unassisted human vision, appear "clusters of stars" as bright and numerous as the stars around us that are seen by the naked eye.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years: And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. See Plate IV.

An able and lucid illustration of this topic, in the successive order of creation, may, as the best exposition, be quoted at length from Dr. Shuttleworth's excellent treatise on "*The Consistency of Revelation with Human Reason.*"

"Every person conversant with the scriptural account of the creation must have been to a certain degree perplexed by the fact that Moses asserts light to have been called into existence on the first day, and yet expressly declares that the sun and moon were not created as luminaries until the fourth. This statement, at first sight, has the air of singular and glaring inconsistency, which it would seem to be impossible to reconcile with truth. If we consider the writer of the Book of Genesis as an impostor or a fanatical theorist, attempting to impose his own wild speculations upon the world, we cannot possibly imagine a statement less likely to suggest itself to the author himself, or less calculated to secure proselytes. And yet the observations of the late Sir W. Herschel afford us reason to believe, as is well known, that a process is at this moment going on in the system of the heavenly bodies precisely analogous with this statement of the Mosaic writings. That celebrated astronomer, in his papers addressed to the Royal Society in 1811, on the subject of the celestial nebulæ, has given the history of his own observations carefully followed up during the course of a long life. He has there shown that those irregularly-shaped and widely-diffused masses of light, which, under the name of luminous nebulæ, had long attracted the notice of scientific men, and which are known to exist in vast numbers in various parts of the heavens, are, by a regular process of gradual condensation, made to approach more and more to a spherical form,

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until, having acquired a bright stellar nucleus, and losing their remaining nebulosity, they finally assume all the definite brightness of a regular fixed star. From the uniformity of this operation, so far as it has been remarked, and from the vast multitude of instances in which it has taken and is still taking place, it seems natural to infer that a large portion of those stars, whose places have been recognised in the heavens from time immemorial, derived their first origin from the same process. But it is also the generally received opinion, that the sun of our own planetary system is a star precisely of the same nature with the rest; and, if so, it seems not improbable, from analogy, that it derived its present form from the same cause of condensation, and that its original state of existence was that of a thin luminous fluid, occupying a vast portion of the orbits of those planetary bodies of which it is now the centre. It is surely not a little remarkable, that what might a century ago have been quoted as a seeming absurdity and oversight in Scripture, should be found thus signally to accord with one of the most curious discoveries of modern astronomical science."*

"A middle state," says Sir W. Herschel, "between the progressive condensation of a globular nebula and a cluster of stars can have no existence; because a globular nebulosity, when condensed, can only produce a single star;"† and concerning the double stars, which form a numerous class, Sir W. Herschel states, that "it seems as if we had these double objects in three different successive conditions: first as nebulæ; next as stars with remaining nebulosity; and, *lastly*, as stars completely free from nebulous appearance."‡ He classes the heavenly bodies, with many subdivisions, into nebulosities, nebulæ, stellar nebulæ, planetary nebulæ, stars, and clusters of stars.

Between the result of his "observations" in seeking to ascertain the construction of the heavens and the Mosaic account of the creation of the heavens, no indistinct analogy, we apprehend, may be traced from first to last, till from the most diffused nebulosity, without form and void, the sun, the moon, and the stars in our firmament shone bright in the heavens, and gave light unto the earth, and the *void* fluid from which they were formed was *condensed* in them all, and its original *diffusedness* subsisted no more. 1. The fluid nebulous matter was diffused, or *without form and void*. 2. *The waters were divided from the waters*, or "the whole amorphous (shapeless) mass was broken up," and one vast nebulosity was converted into *many nebulæ*, and in the sphere of each an *expansion* or firmament was stretched out. 3. *The waters were gathered together into one place*, till each in its order became

* P. 52, 53, 54. † Phil. Trans. 1814, p. 261.
‡ Phil. Trans. 1814, p. 281.

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Pl. V.

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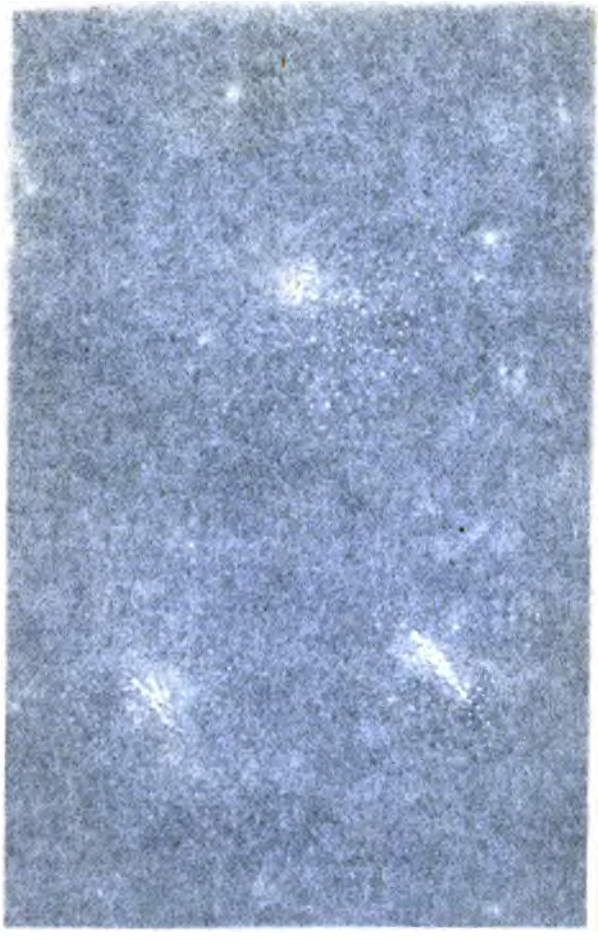

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a consolidated globe. And, 4, Other suns and systems being simultaneously formed, the word of God had effect, and from the once void and formless mass, which *in the beginning* constituted the substance of the unformed heavens and earth, the sun, the moon, and *the stars* (See Plate V.) were brought forth in their order; and the heavens were garnished by the same Spirit of the Lord which moved at first upon the face of the deep.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.* Ver. 20, 23.

God created great whales. The prophet Ezekiel compares Pharaoh, king of Egypt, to the great dragon (thanim) *that lieth in the midst of his rivers.* And these and other living creatures that moved, which the waters brought forth abundantly, may thus be identified with crocodiles, sea-lizards, and the race of reptiles.

"The species of fossil saurians" (lizards), to adopt the words of Buckland, "are so numerous, that we can select only a few of the most remarkable among them for the purpose of exemplifying the prevailing conditions of animal life at the periods when the *dominant class of animated beings were reptiles;* attaining, in many cases, a *magnitude unknown among the living orders of that class*, and which seem to be peculiar to those *middle ages* of geographical chronology which were intermediate between the transition and tertiary formations.

"During these *ages of reptiles*, neither the carnivorous nor lacustrine mammalia of the tertiary periods had begun to appear; but the most formidable occupants, both of *land and water*, were crocodiles and lizards, of various forms, and often of *gigantic stature*, fitted to endure the turbulence and continual convulsions of the unquiet surface of our infant world.

"When we see that so large and important a range has been assigned to reptiles among the former population of our planet, we cannot but regard with feelings of new and unusual interest the comparatively diminutive existing or-

* "Who can tell," says Dr. Nichol, speaking of the Nebula in Orion, "but this amorphous substance may bear within it, laid up in its dark bosom, the germes, the producing power of that life which in coming ages will bud, and blossom, and effloresce into manifold and growing forms," &c. The word of the Lord did give that *producing power* to waters once without form (amorphous) and void. And *the waters brought forth abundantly.*

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ders of that ancient family of quadrupeds, with the very name of which we usually associate a sentiment of disgust. We shall view them with less contempt when we learn from the records of geological history that there was a time when reptiles not only constituted the chief tenants, and also the *most powerful possessors of the earth*, but extended their dominion also over *the waters of the seas.*

"Persons to whom this subject may now be presented for the first time will receive, with much surprise, perhaps almost with incredulity, such statements as are here advanced. It must be admitted, that they at first seem much more like the dream of fiction and romance than the sober results of calm and deliberate investigation; but to those who will examine the evidence of facts upon which our conclusions rest, there can remain no more reasonable doubt of the former existence of these strange and curious creatures, in the times and places we assign to them, than is felt by the antiquary who, finding the catacombs of Egypt stored with the mummies of men, and apes, and crocodiles, concludes them to be the remains of mammalia and reptiles that have formed part of an ancient population on the banks of the Nile."

Immediately continuous to this account of fossil saurians, Buckland selects in the first instance, and describes the ichthyosaurus, or, as the word signifies, *fish-lizard*. "If," as he remarks, "we examine these creatures with a view to their capabilities of locomotion [the living creatures that moveth which the waters brought forth, or marine saurians], and the means of offence and defence, which their extraordinary structure afforded to them, we shall find combinations of form and mechanical contrivances which are now dispersed through various classes and orders of existing animals, but are no longer united in the same genus. Thus, in the same individual, the snout of a tortoise is combined with the teeth of a crocodile, the head of a lizard with the vertebræ of a fish, and the sternum of an ornithorhynchus with the paddles of a whale. Some of the largest of these reptiles must have *exceeded thirty feet in length.*"*

The plesiosaurus (nearly a lizard) is "nearly allied in structure to the ichthyosaurus, and coextensive with it through the middle ages of our terrestrial history. To the head of a *lizard* it united the teeth of a *crocodile*, a neck of enormous length, resembling the body of a serpent, a trunk and tail having the proportions of an ordinary quadruped, the ribs of a chameleon, and the paddles of a *whale*. Such are the strange combinations of form and structure in the plesiosaurus, a genus the remains of which, after interment for

* Buckland, ibid., p. 169.

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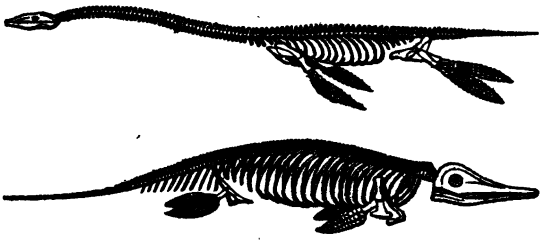

From Sir Charles Bell's Bridgwater Treatise on the Hand. (*Conybeare.*)

thousands of years amid the wreck of millions of extinct inhabitants of the ancient earth, are at length recalled to light by the researches of the geologist, and submitted to our examination in nearly as perfect a state as the bones of the species that are now existing upon the earth. The plesiosauri appear to have lived *in shallow seas and estuaries*. We are already acquainted with five or six species, some of which attained *a prodigious size and length*," &c.*

The megalosaurus, or great lizard, which ranks in the same order and era, was an enormous reptile measuring from forty to fifty feet in length, and, according to Cuvier and Buckland, "partaking of the structure of the *crocodile* and the monitor."† "It probably fed on smaller reptiles, such as crocodiles and tortoises, whose remains abound in the same strata with its bones."‡ Identified as the same word of the original Hebrew is with the dragon or crocodile of the Nile, a clearer commentary cannot be sought to show how closely, in characterizing the animals and specifying the relative era of their formation, the scriptural record bears upon the fact.

"The peculiar feature in the population of the whole series of secondary strata was the prevalence of numerous and gigantic forms of saurian reptiles. Many of these were exclusively marine; others amphibious; others were terrestrial, ranging in savannas and jungles, clothed with a tropical vegetation, or basking on the margins of estuaries, lakes, and rivers. Even the *air was tenanted by flying lizards*,◊ under the dragon form of pterodactyles. The earth was probably at that time too much covered with water, and those portions of land which had emerged above the surface were

* Buckland, vol. ii., p. 202, 203. † Ibid., p. 234. ‡ Ibid., p. 237.

◊ "We are already acquainted with eight species of these flying saurians, varying from the size of a snipe to that of a cormorant."—See Buckland's description of them, vol. ii., p. 221–223. Besides these, the remains or footsteps of other birds have been discovered in strata of the secondary series.—Ibid., p. 86.

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too frequently agitated by earthquakes, inundations, and atmospheric irregularities, to be extensively occupied by any higher order of quadrupeds than reptiles."*

And God created great whales, amphibious animals, fish-lizards, or great lizards, or crocodiles, *and everything that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.*

The reader may not have failed to mark the testimony of geologists, given in their own words, that "*after* the coal was deposited" [after the *third* day (as measured by the light), in which the trees which formed them grew], "reptile life *began* to be manifested, and finally to preponderate" [on the fifth day]. "The *middle ages* of geological chronology that were intermediate between the transition or tertiary formations [even as the fifth period of light was intermediate between the third and the sixth] are denominated 'the ages of reptiles.' And, again, during the ages of reptiles, neither the carnivorous nor lacustrine mammalia of the tertiary period had begun to appear."

But it is farther written, in reference to a distinct and successive (or the tertiary) period, *And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and the beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.*

"The tertiary series introduces a system of new phenomena, presenting formations in which the remains of animal and vegetable life approach gradually nearer to species of our own epoch."† "It appears that the animal kingdom was thus early established on the same general principles that now prevail; not only did the four present classes of vertebrata exist; and among mammalia (animals which suckle their young), the orders pachydermata (thick skinned), carnivora, rodentia (animals that gnaw), and marsupialia (having pouches for their young); but many of the genera, also, into which living families are distributed [after their genera or *kind*], were associated together in the same system of adaptations and relations which they hold to each other in the actual creation."‡

"The recent origin of man is not controverted by any geologist." Nor, it may be said, is there a doubt that man was the last of created beings on the earth. That fact, which physical science has only newly disclosed, ever had its rec-

* Buckland, vol. i., p. 76.
† Buckland's Bridgwater Treatise, vol. i., p. 74, 75.
‡ Ibid., vol. i., p. 87.

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ord, like the rest, in the first chapter of the Bible. For, as a distinct, and separate, and last act of creation, diverse from all that preceded it, we read:

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him, &c. Ver. 26, 27.

It may be remarked that the *fish* of the sea, here enumerated as the first in order, are specifically mentioned by name for the first time after their creation. And the only geological doubt or difficulty (perhaps only yet unresolved) respecting the order of successive creations, compared with the scriptural record, arises from the fact that some *marine* fossils of the earliest origin are to be found in the strata in which the vegetable world was entombed. But it is worthy of notice, that "not a single species of fossil fishes has yet been found that is common to any two great geological formations, or living in our present seas;" and that the formations of magnesian limestone, shell limestone, and variegated marl, in which the seas were *filled* with marine animals, are conjoined, in the *secondary series*, with the lias and oolite formations which mark the era of amphibious animals or reptiles, were undoubtedly *subsequent* to the carboniferous or coaly strata, in which vegetables were as closely imbedded. A *new* and great creation, characteristic of the period, and including the tenants of the land as of the deep, might well have been recorded, though some species of fishes which had tenanted the seas, but were then extinct, found not a place in the record of creation. The question is not whether that record might not have been more full and complete if its purpose had been to teach geology to man, but whether, as scoffingly termed, "the few touches" which have been given do not show that Moses moved the pencil by a higher knowledge than his own. And appealing to the most recent discoveries, both in astronomical and geological science, we may ask whether there be not a visible resemblance in the great lineaments of each, as presented and literally painted to our hand, with the Mosaic portraiture of the creation of the heavens and of the earth.

The scriptures speak of *the waters which are above the heavens** as subsisting still; and Christians, in their sacred psalmody, call on them to praise the Lord, who commanded and they were created. The first chapter of the Bible narrates how, from waters without form and void, the heavens and the earth were formed, till all were finished. And need

* Ps. cxlviii., 4.

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we now to ask if there be not some analogy between what scripture told from the beginning and what science has at last discovered?

Astronomers have written on "the Construction of the Heavens," "the Mechanism of the Heavens," "the Architecture of the Heavens,"* while geologists have described the successive formations in the crust of the earth. Moses records the creation of the heavens and of the earth. Their conjoint subjects are the same as his.

Astronomers have designated the first and rudest form in which matter is visible, as *nebulosities* and *nebulæ*, i. e., *cloudiness* and *cloud*, and have termed their component substance the nebulous (or cloudy) fluid. And how else could *waters without form and void*, or vapoury and uncondensed, be more appropriately designated? The nebulosities are without form and *diffuse*, or void. And so also were the heavens and the earth, after their light rendered them visible. As exhibited by the great brightness in some parts, and extreme faintness in others, of the same nebulosity, the *light* may be seen *divided from the darkness. And there was evening and there was morning the first day.*

Astronomers next speak of different forms of nebulous *expansion*. And in the same nebulosity may be seen the *division* into separate parts of the luminous fluid, or the breaking up of the whole amorphous or shapeless mass. *And there was an expansion, or firmament, in the midst of the heavens, and the waters were divided from the waters. And there was evening and there was morning the second day.*

The gradual condensation of the nebulæ, as seen in every form, gives evidence of the recognised and universal law of gravitation; the centripetal (centre-seeking) force, as Sir Isaac Newton termed it. And the great modern master of the higher geometry, who has trod farthest in the path in which Newton first led, and who was so versant with the motions of the planets as to trace them by a profound sagacity to an origin befitting the majestic and divine simplicity of the laws which regulate them, has shown how, as affecting our globe and every other, *the waters were gathered together into one place*, and the earth was consolidated.

And as *the dry land* appeared, the task of geologists begins. To the oldest of formations they have given the title (not undisputed) of primitive rock; and with the magic wand of truth they have brought back again, after the lapse of thousands of years, the springtime of our earth, and showed

* The reader is specially referred to the very interesting and able work of Dr. Nichol, Professor of Practical Astronomy, Glasgow University, in which the subject is elucidated both in a philosophical and popular manner.

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how it was clothed with the luxuriance and decked with the beauty of paradise itself. They more than restore *the grass, and the herb, and the fruit-tree*, which the fancy of man never thought of, and the eye of man never looked on as they grew. *And there was evening and there was morning the third day.*

Geologists having shown us the beauty of the earth, while yet unblighted because of sin, astronomers invite us to look up again to the heavens and see how the nebulous fluid, gradually condensed to a far narrower space than the orbit of the earth, is consolidated into a *sun*, and, only slightly tinctured with nebulosity, shines *a light* in the *firmament of heaven;* while, in like manner, La Place illustrates how the formation of the *moon* also was necessarily posterior to that of the earth. And, together with our sun, the other *stars* of our firmament were, by the operation of the same word of God or law of nature, simultaneously formed. *And there was evening and there was morning the fourth day.*

Geologists again take up the task and tell of a time—the fifth day, defined like the rest by the succession of light and darkness, but else of undefined duration, and succeeding that of the origin of vegetables, and preceding that of terrestrial animals, whether wild or domestic—when the waters were filled with living creatures, and the air tenanted with birds: and they bring forth from the depositories which the God of nature has formed, those amphibious animals, or race of marine saurians, which they also designate by the name which the original scriptures assign them in their precise character, magnitude, multiplicity, and place. *And there was evening and there was morning the fifth day.*

And, lastly, the tertiary or latest formations (except those of diluvial or more recent volcanic deposites), succeeding the age of reptiles, and preceding that of man, set forth finally to view the beasts of the earth, and the cattle, and every creeping thing after their genera or kinds, till the whole work of animal creation was finished. And by a separate and last act of creative power, magnified as such, the topstone, once pointing to heaven, was formed and put over the whole earthly fabric; and the work of creation here below was crowned by that of man, when, though formed of the dust, the Lord breathed into his nostrils the breath of life, and man became a living soul. *And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning the sixth day.*

The following diagram from Phillips's Geology (p. 44) will convey an idea of the relative position and order of succession of unstratified rock *g g*, of the primary strata *e d*, of the secondary *c b*, and of the tertiary *a* (*t* trap).

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Comparing these independent accounts, respectively written at the interval of three thousand years, and guarantied by observations of the heavens and demonstrations in the earth, may we not conjoin the last verse of the first chapter of Genesis with the first verse of the second, and emphatically say, THUS *the heavens and the earth were finished, and all the host of them.** And whose word is this but that of their Creator?

The stars of our firmament are indeed *a host*, of which a small part only is seen by the unaided human eye. Astronomers, so far as they can, have shown its form, so as best to accord with and explain the appearance of the heavens, as faintly represented in Plate VI.† But He who from the beginning told man of their creation, can alone name them by their names, as he created them by his word, and brings them forth in their order. And from a diffused nebulosity, waters without form and void, spread throughout an inconceivable immensity of space, to a numberless cluster of stars, as we read the word of God and look on the operation of his hands, the heavens declare the glory of God, and the firmament

* Without any special regard to the scriptural definition of the term *day*, Christian writers since the days of Athanasius have repeatedly interpreted the days of creation as periods of undefined duration. The modern hypothesis is supported by great names, "which supposes the word 'beginning,' as applied by Moses in the first verse of the Book of Genesis, to express an undefined period of time which was antecedent to the *last* great change that affected the surface of the earth." But the record itself does not seem to be limited to this *last* great change, nor even to the creation of the earth alone, exclusive of the heavens. The earth is described as *without form and void*, which is apparently, if not obviously, fatal to the idea of anterior formations. On the second day the firmament was made, which God called heaven. On the fourth day (and not before the first) God made the sun, the moon, and the stars, and set them in the firmament of heaven. And after the record of the work of the sixth and all the preceding days, it is said, *Thus the heavens and the earth were finished, and all the host of them.* And on the seventh day God ended his work which he had made, &c. And it is added, These are the generations of *the heavens and of the earth*, when they were created, in the day that the Lord God made the earth and the heavens. So manifestly does the creation of the heavens and of the earth, from waters without form and void, to the hosts of heaven in their order, seem to be included, according to express declaration, in the Mosaic Record.

† Brewster's Encyclopædia, art. Astronomy, pl. 41.

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Pl. VI.

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showeth his handiwork. But the law, also, of the Lord is perfect, converting the soul; the *testimony* of the Lord is *sure*, making wise the simple.

The heavens are our witnesses; earth is full of our depositaries; truth must spring up where the Creator hath sown it; and philosophers at last must be its tributaries. The Christian may well rejoice in the progress of science, and gladly give it a free and unfettered course. Knowledge shall be the stability of the times of the Messiah; and the mind of man, enlightened in the knowledge of the word and works of God, shall be freed from the nebulosity which enshrouds it, and the light shall be divided from the darkness. And then shall the greatness of his works be seen, and the truth of his word be made manifest.

But although, compared to that full flood of light, only the first flush of dawn may seem to be arising now over all the subject before us, whence, we ask, came this light, were it far fainter than it is? Is it not enough to scare away the children of darkness from the field which they have assumed as their own? What invention of man ever bore a similitude to truths ever previously unknown and only newly discovered, like that very record which skeptics have assailed? And how are all imaginative cosmogonies of former ages swallowed up by that of Moses, as were the rods of the Egyptian magicians by that of Aaron? Can our great calculators tell what is the *sum* of the improbabilities that such an analogy, if not founded on fact, would have subsisted or could be traced from first to last between the observations of Sir W. Herschel, the opinions of La Place, the accumulated and classified discoveries of geologists, and the short and simple record of Moses? Before Herschel handled a telescope, or La Place had studied the laws of planetary motion, or Cuvier had touched a fossil bone, what Vulcanist, or Neptunist (combating whether the crust of the earth was of aqueous or igneous origin), or other uninspired mortal, could have described the *order of succession*, in the creation of the heavens and of the earth, and marked in six successive periods the rank of each, in so close conformity with the recent discoveries both of astronomy and geology, when the name of science can be attached to these words, like the man who, three thousand years ago, could humanly know nothing of either from the mud of the Nile or from the sands of the desert? What man on earth, from the beginning of the creation, ever recorded its history with such conformity to existing observations and discoveries, as did He of whom the scripture saith, *God made known his ways unto Moses?* And has not this word its visible illustration in the first page of the Pentateuch, as well as in every prophecy which he uttered?

And may we not finally ask whether the testimony, borne

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by the fate of the Jews and by the desolation of Judea, that Moses was a prophet of the Highest, be not repeated by the record of the creation, and also, most slightly as we have glanced at either, by the whole Mosaic history and dispensation? In contending for the faith on any ground to which our adversaries bring us, it is not enough that our cause pass scatheless. When Nebuchadnezzar cast the faithful servants of the Lord into the seven-times heated fiery furnace because they would not worship a golden image, and when they came out uninjured by the fire that slew those who touched them, the king's word was indeed changed; and he blessed the God of Israel, and issued a decree that none should speak anything against their God, "because there is no other God that could deliver after this sort." And when the scriptures come forth uninjured from the fire which slays those who touched them, may not the words of those be changed who speak against the Bible? may it not be received where before it was ridiculed, and be studied where formerly it was slighted? And may not every golden idol be abandoned for the worship and service of the Creator of Heaven and of earth, as whose word the Bible is approved; not only because it has passed unhurt through the firey ordeal to which the idolaters of blinded reason subjected it, but because it is thus manifest that no uninspired man could have written after this sort, as Moses wrote; and that no other God but the Lord by whom he spake created the heavens and the earth, as *it hath* THUS *been told from the beginning?*

On the whole, even from the limited and imperfect view contained in the preceding pages, it may be seen that the seal of God is demonstrably affixed to the Old Testament. Every country, and city, and spot on which the word of the Lord lighted, bears its vivid impression by a realized judgment: and while these speak in a language universally intelligible, the Jews are living witnesses of "the divine legation of Moses" in every country under heaven: and the Bible is thus "the Book of the Lord," in which those things are written that God alone could have revealed. Universal tradition supplies its concurring testimony to some of the earliest historical events recorded by Moses; and others are corroborated by new discoveries, and even by pictorial representations. Cities by their names bore the inscription of scriptural facts, which is yet as legible as ever in their ruins. And to name the patriarchs and primogenitors of the Hebrew race is virtually to repeat facts, thus consigned from the beginning to everlasting remembrance. Positive institutions were ordained for memorials in all generations; and from their prophetic as well as commemorative nature, they

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set a mark upon the Jews to show what they were and what they shall be; and constitute them the witnesses of wonders wrought in Israel of old, and "the prisoners of hope," who look to Zion yet. Though, as Moses foretold, they now grope at noonday as the blind gropeth in darkness, of old they were set apart in another manner from the nations; and the Mosaic dispensation, ere a better covenant appeared, stood alone for many ages before the law was made void by traditions, as the sole witness and the sole word of the one living and true God, and was singularly and gloriously distinguished from all the debasements and abominations of idolatrous paganism. And, finally, exclusive of manifold strong confirmations besides, whether Moses in the first words of the Bible recorded the creation of the heavens and the earth, as their construction and formation are at last scientifically deduced from existing phenomena, or Malachi, in closing the vision and prophecy, foretold that the land of Judea would be smitten with a curse which is yet unrepealed, the Old Testament Scriptures, from first to last, are not left without a witness that they are the Word of God.

If the eyes of men be closed against visible facts, and if the truth and inspiration of the Old Testament Scriptures be denied, farther inquiry would be alike unavailing, and all reason would be lost on the inveterate enemies of faith. Could demonstration of a revealed word be stronger than that the Lord hath done the very things which he said? and may it not in all truth and soberness be affirmed, that *if men do not believe Moses and the prophets, neither would they be persuaded though one arose from the dead.* The latter would tell of judgments to come, but the former tell also of judgments that are seen. God has accredited the fact that he spake by them, as none but the Omniscient could have spoken. He has shown the interposition of his power according to their word: and he has thus manifested and magnified that word as his own. And appealing to the understanding and senses of men, his controversy with gainsayers is whether they will believe or not; whether they will close their ears against the truth and their eyes against the light; whether any evidence will convince them; or whether, when the wrongs of reason shall be avenged, they shall see at last that they themselves had good cause to "lay their hands upon their hearts," and say that these are hardened in unbelief and steeled against conviction, till the *experience* of judgment—not others', but their own—be finally the resistless reason of a hopeless faith.

But "if the heart be capable of comprehending the language of argumentation;" and if truths that present themselves to the sight be seen, and belief in the inspired word of God be thus substantiated in every mind opened to con-

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viction by the Spirit of *Truth*, then our task may happily approach to its close before it be seemingly begun, as the demonstration of the truth of the Christian religion follows hard on the demonstration of the inspiration of the prophets.

In passing from the existing proofs of the inspiration of the prophets, and of the authenticity of the Old Testament, to the consideration of the credibility of the New, the way of the Lord is prepared, and the highway of our God is made straight by testimony not human, but Divine. Jesus himself said unto the unbelieving Jews, "Do not think that I accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me." "Moses," says Paul, "*verily* was faithful in all his house as a servant, for a *testimony* of those things which were to be spoken after." He who revealed the fate of the Jews to this day, and wrote the history of the world from the beginning of the creation, accuseth those before God who believe not in Jesus. The Author of the Christian religion and his apostles appeal to the scriptures as testifying of him. And as mercy rejoiceth over judgment, so the predicted judgments that have fallen on guilty nations are the ratified credentials of those prophets who, as witnesses of God, bear testimony of Messiah the Saviour, as they *testified beforehand the sufferings of Christ and the glory that should follow.*

CHAPTER IV.

TESTIMONY OF THE PROPHETS TO THE COMING OF A MESSIAH; AND CONSEQUENT EXPECTATION OF HIS COMING AT THE COMMENCEMENT OF THE CHRISTIAN ERA.

That the Old Testament Scriptures, authenticated as prophetically an inspired record and as historically true, contain promises and prophecies concerning a coming Saviour which gradually develop the anticipated history of the Messiah and of his kingdom, a selection of such prophecies, to be afterward more fully adduced, may serve as an ample demonstration.

And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* And I will make of thee (Abraham) a great nation, and I will bless thee, and

* Genesis iii., 15.

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make thy name great; and thou shalt be a blessing: and in thee shall all families of the earth be blessed.* And in thy seed shall all the nations of the earth be blessed.† And in thy seed (Isaac's) shall all the nations of the earth be blessed.‡ And the Lord said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed: and thy (Jacob's) seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed.§ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.‖ I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth.¶ I will raise them up a prophet from among their brethren like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.** And thine (David's) house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.†† I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil I have anointed him; I will set his hand also in the sea, and his right hand in the rivers; also I will make him my firstborn, higher than the kings of the earth. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.‡‡ Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us: Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall

* Genesis xii., 2, 3. † Ib. xxii., 18. ‡ Ib. xxvi., 4.
§ Ib. xxviii., 13, 14. ‖ Ib. xlix., 10. ¶ Num. xxiv., 17.
** Deut. xviii., 18, 19. †† 2 Sam. vii., 16.
‡‡ Psl. xxxix., 3, 4, 19, 20, 25, 27, 34-27.

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give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, &c.* My heart is inditing a good matter; I speak of the things which I have made touching the king. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. I will make thy name to be remembered in all generations.† He shall judge thy people with righteousness, and thy poor with judgment. He shall have dominion also from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. He shall spare the poor and the needy, and shall save the souls of the needy. His name shall endure for ever. The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedek.‡ For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice; from henceforth even for ever. The zeal of the Lord of Hosts will perform this.§ And there shall come forth a root out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.‖ Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift

* Ps. ii., 1–3, 6–8. † Ibid. xlv., 1, 2, 6, &c. ‡ Ibid. lxxii. and cx.
§ Isa. ix., 6, 7. ‖ Ibid. xi., 1–5, 10.

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up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law, &c. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-houses.* Is it a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.† The Lord shall give me the tongue of the learned, that I should know how to speak a word to him that is weary; he wakeneth morning by morning; he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. For the Lord will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.‡ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.§ Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are heal-

* Isa. xlii., 1–7. † Ibid. xlix., 6, 7. ‡ Ibid. l., 5–7.
§ Ibid. lii., 13–15.

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ed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.* The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.† Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.‡ Turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing on the earth, a woman shall compass a man.◊ Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.‖ Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which

* Isa. liii. † Ibid. lxi., 1, 3. ‡ Jer. xxiii., 5, 6.
◊ Jer. xxxi., 22. ‖ Isa. vii., 14.

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my covenant they brake, although I was an husband unto them, saith the Lord). But this shall be my covenant with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and be their God, and they shall be my people.* And this is the name wherewith he shall be called, the Lord (Jehovah) our righteousness.† And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it.‡ I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. I will also save you from all your uncleannesses.◊ And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.‖ And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.¶ Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate.** And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that do understand among the people shall instruct many; yet they shall

* Jer. xxxi., 31-33. † Ibid. xxxiii., 16. ‡ Ezek. xxxiv., 23, 24.
◊ Ezek. xxxvi., 23, 29. ‖ Dan. ii., 44. ¶ Ibid. vii., 27.
** Dan. ix., 24-27.

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fall by the sword, and by flame, by captivity, and by spoil, many days.* For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.† And thou, Bethlehem-Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting.‡ And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts.◊ Thus speaketh the Lord of Hosts, saying, behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.‖ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.¶ And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them unto the potter in the house of the Lord.** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for him as one that mourneth for his only Son, and shall be in bitterness for him as one that is in bitterness for his first-born.†† Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones.‡‡ Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the LORD of Hosts. But who

* Daniel xi., 31, 33. † Hos. iii., 45. ‡ Mic. v., 2.
◊ Hag. ii., 7. ‖ Zech. vi., 12, 13. ¶ Ibid. ix., 9.
** Zech. xi., 10–13. †† Ibid. xii., 10. ‡‡ Ibid. xiii., 7.

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may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.* Behold, I will send unto you Elijah the prophet, before the coming of the great and dreadful day of the LORD; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth (land) with a curse.†

The Scriptures of the Old Testament thus explicitly testify of the Messiah. And hence the expectation of his coming has been the common faith of the Jews in every country and in every age. A minute comparison will subsequently be instituted between those things which were foretold concerning the Messiah, and the history of Jesus and the doctrine of the gospel. The fact is clear that a Messiah was foretold; and so unquestionably was this the faith of the Israelites before the coming of Christ, that in "the *Chaldee* paraphrase now extant, which was translated and read in the synagogues long prior to the Christian era, there is express mention of the Messias in above seventy places, besides that of Daniel."‡

It was not the exclusive purpose of the oracles of God to show that *his soul* would be *avenged on guilty nations.* Nor was the *seed of Jacob* chosen as a peculiar people, to be called by his name, that the Gentiles should have rule over them, that the Israelites should be *carried captive into Assyria,* and the Jews be *scattered among all nations.* Jerusalem was not chosen by him for a city that he should *place his name there,* in order that it might be *trodden down of the Gentiles.* Nor did God give ordinances and statutes for his worship, and institute a priesthood to offer sacrifice, and love the gates of Zion more than all the dwellings of Judah, in order that finally not *one stone of the temple should be left upon another, and that the abomination of desolation should stand* at last *in the holy place* where the God of Israel was adored. The history of the creation was not revealed to Moses, nor did the Lord bring his people by a strong hand and by a mighty arm out of the land of Egypt, and lead them through the Red Sea and through the desert, giving them bread from heaven to eat and water from the smitten rock to drink, and place them in the land promised to their fathers, and set his statutes and his judgments among them, that the end of all might be that the Romans *should come and take away their place and nation.* Nor yet was the law given in thunder and lightning from Sinai, that it might eventually be superseded

* Mal. iii., 1-3. † Ibid. iv., 5, 6. ‡ Pearson on the Creed, art. 2.

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by the edicts of Cæsar, or of *the prince of the people that should take away the sceptre from Judah.* These things, in verification of his word, showed that there was a God in Israel; but they were not the end of the work of the Lord. Kings of the earth were raised up to be the executioners of the Divine judgments; but the prophets, by predicting these, were installed into their office over the ruins of cities that strove against the Lord, in order to bear witness of the Messiah that was to come. The Jewish dispensation, as a framework, did not fall till a *sure foundation was laid in Zion.* The *sceptre* was *not* to *depart from Judah, nor a lawgiver from between his feet, till Shiloh* should *come.* The second temple was not to be laid in ruins till *the desire of all nations should come into it.* The genealogies of the families of Judah were not to be lost till a *branch should spring forth from the root of Jesse, and a son be raised unto David*, whom he called Lord. *Bethlehem* was not to be given up to *the Gentiles* till *out of it he should come forth who was to be ruler in Israel.* The covenant with Israel was not to be broken till a new and everlasting covenant was revealed. *The city and the sanctuary were* not to be *destroyed, nor sacrifice and oblation to cease*, nor *desolations determined, until the consummation*, until the *Messiah* should *be cut off*, and the covenant confirmed with many; and also till the time determined upon the Jews and upon Jerusalem had come, *to finish transgression*, and to make an end of sins, and to make *reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up *the vision and prophecy, and to anoint the Most Holy.*

The promise of a Messiah is conjoined with the first denunciation against sin, and with the last threatening of judgment, recorded at the commencement and close of the Old Testament. It is the great and glorious theme of all the prophets. His coming is the creed of the Jews in every age and in every country. The assurance of it is ingrained throughout the whole Mosaic dispensation, which, without it, would have been a mass of unmeaning ceremonies and an intolerable yoke of bondage; a religion more limited even in its purposed range than any other: and the voice of prophecy would have been nothing but an anticipated tale of desolation; and, contrary to the whole analogy of nature, a work in which the hand of God is manifest would yet have been left imperfect, if abrogated *statutes* that merely in themselves were *not good* had not been succeeded by an *everlasting righteousness;* if *sacrifice* was to *cease*, and yet no atonement had been made for sin; if the vision and prophecy had been sealed, and yet no *Messiah* had come: and the worship of the God of Israel, whose word by the prophets shows that he is Lord, would, together with the precious salvation, have ceased for ever, if they had been limited at once to the seed

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of Jacob and to the land of Judea. To abjure the belief of a Messiah would, on the part of any Jew, be to renounce the faith and the hope of Israel; and to deny it would, on the part of any Gentile, be to deny the proved inspiration of the prophets.

Irrespective of the testimony given in the New Testament as to *the fulness of the time* of the Redeemer's advent, other evidence plainly shows that the opinion was prevalent over the whole East that the predicted time of his appearing had come at the beginning of the Christian era. Tacitus, in describing the fearful signs which preceded the destruction of Jerusalem, relates that "many were persuaded that it was contained in the old writings of the priests, that at that very time the East should prevail, and the Jews should have dominion," l. v., c. 13. And Suetonius, in the life of Vespasian, c. i., n. 4, says, "That it was an ancient and constant opinion throughout the whole East, that at that time those who came from Judea should obtain the dominion." And certain it is, as an historical fact, that, from the days of Abraham to the present hour, there never was any other period in the whole history of the Hebrew race, during which, in indication of the credited fulness of the predicted time, so many false Christ's appeared and deceived many, as at the very season when Christianity arose and Judaism fell; and immediately subsequent to which, believers in Jesus spread his gospel, and the Jews were scattered throughout the world, in similar and simultaneous verification of the word of the Lord by the prophets. And from whatever source it originated, the prediction or opinion that *nature* was about to bring forth a king to the Romans,* may here, at least, demand an appropriate allusion, seeing that it so wrought on the fears of the Romans that the senate decreed that no child born that year should be brought up, but be exposed. This remarkable decree—which was rendered inoperative in a manner which farther exemplifies the credit attached to the oracle, through the influence of those senators whose wives cherished the hope of giving birth to the great king—was passed in the very year in which Pompey took Jerusalem; and no sooner had the holy city yielded to the imperial, than the conquest was thus associated with the fear which agitated Rome, that Nature, or, to adopt a more just and intelligible phraseology, the God of Nature, was about to give a king to the Romans, though a child that had not then been born. Nor, in rigid scrutiny of concurring evidence as to the belief of the peculiar or precise time when the Messiah was to come, or a greater than any other king to appear, should the fact be overlooked, of which tens of thousands of

* Suetonius, lib. ii., sect. 92. Quoted by Leslie.

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witnesses are to be found throughout all the classical schools of Europe, that the first of the Latin poets, touching for once on a nobler theme than his wont, paulo majora canamus, proclaimed the approaching birth of a great deliverer of the human race a few years before the birth of Christ; and, as if copying Isaiah rather than Homer, portrayed the blessings of his Divine kingdom in strains unmatched by heathen poesy; as if Jesus had had a messenger to prepare his way in the capital of the world, as well as in the wilderness of Judea.

While such striking coincidences, peculiar to the time, and unprecedented or unparalleled in history, may, on reflection, astound the reader, if prejudiced against the Messiahship of Jesus, the direct testimony of Josephus among the Jews, and of Tacitus and Suetonius among the Gentiles, confirms the fact of the general expectation of the *coming of the* promised *Messiah* about the very period of the commencement of the Christian era.

CHAPTER V.

OF THE ORIGIN AND PROGRESS OF CHRISTIANITY.

The inspiration of the prophets of Israel being visibly and incontestibly demonstrated by existing facts; the credibility of genuine miracles being established, and the great argument against the adequacy of any testimony in their confirmation being transferred into a direct evidence of inspiration; the antiquity of the Old Testament Scriptures being undeniable, on the slightest investigation, their authenticity being illustrated even by modern discoveries, and confirmed by irrefragable proof, and their testimony of a coming Messiah being explicit and abundant, we may enter on the kindred question of the credibility of the New Testament in the full knowledge that faith in the Messiah is not left to stand alone on the testimony of man.

The birth, the life, the miracles, the death, and resurrection of Jesus—who professed to be the Messiah spoken of by the prophets, whose coming the Divine Mosaic dispensation predicted and prefigured—derive not the full measure of credibility which pertains to them from all that men have recorded or could have recorded concerning these marvellous events. Human testimony may singly accredit mere human things, for which no other guarantee can be given than the word or the writing of man, and the certainty of which, as

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affecting only temporary and perishing interests, needs not to be tried by any other test than the corresponding narratives of fallible historians. But as such a charge never otherwise devolved on human testimony as that which was committed to the witnesses of Jesus, the tidings which they bear lay claim to a warrant as high above that of all others as their importance excels theirs, and as sure and sufficient for the confirmation of things that in their nature and order are Divine, to all who will hear the word of God or see the evidence which he gives, as any testimony of man could be in accrediting things that are natural. The spirit of prophecy, saith the Scripture, is the testimony of Jesus. And the testimony of man is not, unaided and alone, to be put in its place, or to be made chargeable with the full execution of that which it is the avowed object and office of the prophetic testimony to fulfil.

Reverting, then, for a moment, to the professed connexion between the inspiration of the prophets and the credibility of the gospel, a connexion so close and inseparable that the doctrine of the gospel is, that Jesus is the Messiah of whom the prophets testified; and also to the connexion between the Old Testament and the New, similarly close, in that the one is professedly the completion of the other, it may, merely for the present, be in the remembrance of the reader that, prophecy being true and the Bible being genuine, there is thus a power of evidence prepared for bearing on the truths of the gospel such as no testimony of man could ever have imparted.

It hath seemed meet unto Him with whom wisdom dwelleth—and the truth of whose word, confirmed in all past experience by the very changes of human things, shall stand, though the foundations of the earth be shaken—to make the history of the world the witness of his word, and to show, from those events themselves which have come to pass upon the earth, and which have not only been recorded by historians, but which any man, without the testimony of another, may now see with his own eyes, that the words of the prophets were truly the oracles of God. And it becomes us, therefore, in investigating the credibility of the gospel, not to rest alone on the testimony of man while Jesus appealed to a higher, or to strain a part beyond its natural powers or limits to execute singly the office of the whole, or to trench on the peculiar province of the testimony of God, as if he, by his prophets, had never once testified of the Messiah or borne witness of his Son. It is not even alleged in the New Testament that the faith of primitive Christians, who were the witnesses of miracles, and who were converted by apostles, rested on their testimony alone. And the Jews of Berea were declared to be more noble than those of Thessalonica,

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in that they received the word with all readiness of mind, *and searched the Scriptures daily whether those things were so.*

Seeing, too, that miracles are not contrary to experience, but that there is evidence of a miracle, the greatest, perhaps, recorded in Scripture, all inquiry into the historical testimony of the origin of Christianity is not precluded from the very nature of the facts with which it is associated; but, on the other hand, conjoining the positive evidence of inspiration with the credibility of miracles, the testimony of any witnesses professedly recording the history of the Messiah would be found to be inapplicable and untenable, on being compared with the sure word of prophecy, if it testified only of human knowledge and natural events. But the fulness of evidence, as well as the rights of truth, forbid that the slightest undue or unforced concession should be asked of the skeptic, or that any portion of the testimony of Jesus should be stretched in the least beyond its just measures and fair proportions in relation to the whole. And although the argument against the belief of miracles is not only demonstrably fallacious, founded on a fiction, but actually confirmatory of the truth which it was designed to overthrow, still we ask not, and we need not ask, that the credibility of the Christian religion should rest on any human testimony *alone*, however perfect it might be. We would only claim that the historical evidence of the origin and progress of Christianity be fully, and fairly, and rigidly investigated. Or the inveterate skeptic may, if he will, as more congenial to his feelings, enter on the inquiry on the *supposition* of the falsehood of the Christian faith, in order to ascertain, more carefully and minutely than he has hitherto done, the time and the manner in which, as he conceives, in contradiction to an apostle, the cunningly devised fable was palmed upon the world. And without conjuring up an ideal phantom, but looking to the nature of the testimony as well as to the nature of the facts, let him show, if he can, wherein the deficiency of that testimony lies.

It is, then, to the historical testimony itself, as such, that we have primarily and principally, in the first instance, to look, in investigating, as a matter of fact, the actual rise of Christianity in the world: for as to the nature of the events recorded in the gospel, and of the doctrine which it unfolds, other proofs may clearly and fully be found to concur and to give a direct sanction to our belief. The New Testament is in every man's hand, or is known and read together with the Old, at least tenfold more extensively than any other book; and it would be a marvel without a parallel on earth if no man really knew from whence it had come, or by whom or at what time it had been written. The Christian religion exists and is professed, though in various forms, as

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the only true faith, wherever civilization prevails; while every other system of religion bears striking symptoms of decay and early dissolution, and cannot withstand the light that is pervading the world; and while Mohammedanism, so long its rival in the number of its votaries, can now no more be compared to it than the pale sinking crescent, the thin extended rim of the setting moon, to the sun in the heavens, dispelling darkness wherever its light is unobstructed, and ever brightening as the clouds which obscured it pass away; Christianity bids fair, in mere human prospect, to be the only religion in the world. But looking merely to what it is, and to the extensive recognition of its Divine authority, it would be strange indeed if its origin were unknown and undiscoverable, and if no positive, certain, and indisputable evidence of the actual time and manner of its rise and propagation could, by any possibility, be attained by the zealous researches of its friends or the prying scrutiny of its enemies.

But in approaching the testimony which all history, civil as well as ecclesiastical, bears to the origin and rise of Christianity, we do not enter a labyrinth of fable, where we might ever grope in vain without once grasping the truth; for never was the way of investigation more completely cleared, nor were ever facts more palpable to the sight of all men. This thing was neither done, nor is it hid, in a corner. And were it not that the varied and abundant evidences of the truth of the gospel disclaim any assumption destitute of the fullest and most direct demonstration, we might at once, from the clearness and prominence of both, take a conjoint view of prophecy and of history in respect to the present extent, the past corruptions, the early propagation of Christianity, as all history concurs in describing them; and hence alone show that it has not been left without the witness of God and the corresponding testimony of man. And detached from all antecedent credibility that pertains to it, it may not only be averred, without the hazard of denial on the part of any reasonable being, that there is only one history of Christianity, whether given by friends or foes, and that every adversary may be challenged to produce any other which, in any truth or reason, could ever bear a hearing; but also that the most searching, or even the slightest investigation, must convince every candid inquirer that never on earth was a similar or so strong an attestation borne to any facts in the history of man as that which was given by the witnesses of Jesus. That testimony has to be tried whether it be complete of itself, and be infallibly substantiated as such, so far, in the first place, as human testimony can be. It may be put to the rack, as these witnesses were, that it may bear every trial; and the more searching the scrutiny, it will be

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the better approved as, of itself, genuine and unimpeachable; and it may stand singly at the bar of reason, claiming a verdict for itself, as lacking no evidence that the testimony of Jesus has been borne to the world, and that nothing is wanting to the credibility of the gospel which it has been charged to impart.

The sophistry of Jesuitical extraction, which their vaunted argument displays, could gild a falsehood with a most deceptious plausibility, but could not disguise the inherent suspicion it betrays, that the testimony itself was not to be touched; and, after its fallacy is seen, it is a tacit confession of the power of that very testimony, with which, being unable to grapple, the wily speculatists shrunk from the encounter. Evasion, which was their only wisdom, should have been their only boast. Unbelievers, in their fancied security and success, have not always proved aright the quality of their boasting, nor of their "great argument" of everlasting use. Retreat, though successful, is scarcely reputed as the choicest theme for glory or the first claim for triumph. But slight is the hope of safety when, instead of having escaped for ever from indomitable foes, the fugitives must stand before an unbroken army with banners. And never, in the contest for historical truth, was there ranged on the field of controversy such an impenetrable mass as "the noble army of martyrs," flanked on each side by captive enemies, the full force of whose testimony the evasive foes of Christian truth, when all ambush fails them, and when the phantom in which they trusted has vanished, have yet to encounter.

The testimony of a heathen, vouched by a skeptic, may take the lead in this portion of the Christian evidence; and all reasoning would be lost on those who would discredit it. Tacitus, an eminent historian, thus describes the origin of the name and faith of Christians, and the persecutions which they suffered in Rome, the capital of the world, at so early a date as thirty years after the death of Christ. At that period "they were commonly known," as he relates, "by the name of Christians. The author of that name was Christ, who, in the reign of Tiberius, was put to death as a criminal, under the procurator Pontius Pilate. But this pestilent superstition, checked for a while, broke out afresh, and *spread not only over Judea*, where the evil originated, but also in Rome, where all that is evil on the earth finds its way and is practised. At first those only were apprehended who confessed themselves of that sect; afterward a *vast multitude* discovered by them; all of whom were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered

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over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up for lights in the nighttime, and thus burned to death. For these spectacles Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself: until at length these men, though really criminal and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man." (Tacitus, b. xv., c. 44.)

"The most skeptical criticism," says Gibbon, "is obliged to respect the truth of this important fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius, who mentions the punishment which Nero inflicted upon the Christians. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narration."*

Thus, on testimony which, for incontrovertible reasons, *the most skeptical criticism is obliged* to respect, it is distinctly related that Christians were commonly known by that name in Rome, when those who had been born at the time of the death of Christ had scarcely reached the years of manhood; that they had their origin and their name from Christ; that he had been put to death as a criminal; and that that event had taken place in the reign of Tiberius and the procuratorship of Pontius Pilate. And thus, on the authority of a stigmatizer of the faith, some of the leading articles of the Christian's *creed* meet a direct and immediate confirmation, that Christ "suffered under Pontius Pilate, was crucified, and died."

Both the place of the origin of the Christian faith, and its early and rapid propagation, are, on the high authority of the same historian, whose partialities and prejudices were all against it, alike obvious as its date. Though checked for a time, as the death of its "author" might well have seemed to give the deathblow to his cause, the religion of one who had been executed as a malefactor having become the doctrine of the cross, it broke out anew, not only in Judea, but extended unto Rome; and there numbered a *vast multitude* of adherents, who, in suffering for the name which they bore from their master, were faithful unto the death.

So unnatural may the trials and tribulations through which

* Gibbon's Hist., vol. ii., p. 407, 408.

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Christians had to pass seem to many whose feelings are humanized by the influence of the gospel, and to whom the thought of the brutal exhibitions that formed the pastime of the ancient Romans is revolting, that some lurking doubt may cleave to their minds, if prone to suspicion while perusing the records of Christian martyrology, that the narrative may be overcharged, and that the cruelties which were actually inflicted might possibly have received some slight exaggeration from the partiality, perhaps unconscious, of their sympathizing eulogists. But what is the first description, in profane history, associated with the name of Christians? In the gardens of the emperor of Rome, open to the citizens, public spectacles were exhibited of varieties of tortures, rivalling each other in refined barbarity, inflicted on a vast multitude, all condemned to death. Intermixed with frivolous diversions and scenes of mirth, and exposed to derision and contempt in the very act and agony of their executions, are to be seen men clad with the skins of beasts, and, as such, devoured by dogs; others, to vary the worse than savage sport, are nailed to crosses and expiring slowly, while their yet surviving brethren in name and fate, to lengthen out the horrid scene beyond the limits of the day, were, by the insatiable cruelty of Nero, covered over with inflammable materials to illuminate the darkness while they were burning to death. Juvenal, the contemporary of Tacitus and Suetonius, in pointing his satire against the cruelty of Nero, could only, by a more minute description, complete the picture, which profane history presents, of the cruelties which that savage emperor exercised against the Christians, till those who detested began to commiserate them. The worst punishment he could threaten was that of those "who stand burning in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream (of blood and running sulphur) on the ground."*

The rapid diffusion of Christianity, the violent persecutions to which its professors were subjected from the very name which they bore, and the vindication of their character from the imputation of evil practices, in a moral sense, are set forth in terms as clear and decisive as could be wished, in a public and authoritative document of undoubted accuracy, forming as invaluable a historical treasure as the testimony of Tacitus, which will be found at large in the Appendix. The frequent quotation of such documents, which are familiar to thousands, only shows the greater inexcusableness of unbelief in purely historical truths, and exposes the effrontery of those who, with a vain show of science, set their face against facts which none could deny but

* Lardner, vol. vi., p. 638.

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from the most gross ignorance or the most wilful misrepresentation. And any such attempt can only prove how low, in our day, skepticism has sunk, and to what an extremity of weakness, in argument, it is reduced.

Pliny, the governor of Bithynia, a Roman province situated at nearly the extremity of Asia Minor farthest from Judea, having suspended the execution of the Christians, in the seeming fear of thereby dispeopling his government, sought the resolution of his difficulties and doubts from the Emperor Trajan. And thus are we indebted for a most explicit statement of the case, after due and rigorous examination, in the most confidential and unexceptionable form which could well be conceived. While nothing could have been more notorious in Rome than a public spectacle in the royal gardens thrown open for the purpose, nothing more authoritative could come from a province than the appeal and memorial of the governor; and nothing could have been more undisguised than the expression of his private sentiments to the eminent Trajan, in seeking the guidance of his authority and judgment as his emperor and his friend; while no case could have demanded a more free and unreserved exposition of the circumstances and facts than the act of submitting them for his resolution and decision. And that no part of the testimony may be wanting, the answer of the emperor is also on record.

From Pliny's epistle it is now as clear to us as it was then to Trajan (A. D. 112), that, ignorant of the practice otherwise adopted in the examination and punishment of Christians, a Roman governor, the elegant Pliny, doubted whether *all*, both old and young, should be indiscriminately punished, and whether they held fast their faith or abjured it; whether the very *name* alone, without any other crime, was a warrant for execution: that, after a third interrogatory and confession, sentence of death was immediately executed, such inflexible obstinacy silencing every doubt: that Christians, having the privilege of Roman citizens, were sent to Rome to be judged: and that many had been tried who were accused on a mere *anonymous* libel—a libel of the name of Christian—some of whom invoked the heathen gods, worshipped the image of the emperor, offered up oblations to it in the manner of the heathen, and blasphemed Christ; and the falsehood of the accusation against them being thus proved, as none of these things, it was said, any true Christian could ever be compelled to do, they were held free from the punishment due to the name, while others, charged in like manner with the crime, had renounced the faith they once had professed. Yet the epistle farther bears, that, even on the testimony of these confessed apostates, the only practice termed evil with which they were justly chargeable was

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to meet together before daybreak on a stated day, and alternately to sing a hymn to Christ as to a God, and to bind themselves by an oath (literally sacrament) that they would not do anything that was evil, nor be guilty of theft, pilfery, or adultery, nor break their promise, nor refuse to restore whatever was committed to their hands. We farther learn, that when even such witnesses, though recanting their faith to save their lives, and though long privy to all the counsels and the habits of those who bore the name of Christians, could disclose nothing that militated against it in a moral view, or justified their condemnation to death, the Roman governor, in the full exercise of official zeal, scrupled not to try whether torture might not extort from female weakness some farther disclosure; yet there was nothing found but, as the polished heathen chose to term it, an evil and extravagant superstition. It would have implied a culpable dereliction of duty, and an ignorance inexcusable in a Roman governor, had he needed any evidence to prove that which, on his own showing, must have been patent to all. And no witnesses were called to prove the prevalence of Christianity at a time when it already threatened the religion of the empire with destruction. But, from his own knowledge of facts, which, from their very nature, were notorious, and, at the same time, so important to the state as to call forth such an appeal to the emperor, Pliny, while he takes credit to himself for having somewhat mitigated the evil, broadly and unequivocally relates that Christianity, which he terms a superstition, was spread like a contagion, not only in cities and towns, but also in country villages, and had affected many of each sex, of every age, and of every rank. The temples had been almost forsaken, the holy solemnities had been *long* intermitted, and few purchasers of the sacrifice had been previously seen, till brought back by persecution to paganism.

The policy of the emperor of Rome, like that of the governor of Bithynia, was to reclaim the Christians to idolatry. And, according to the answer of Trajan, those who, on accusation, should renounce all faith in Christ, and give proof of abjuring it by offering supplications to the gods, were to become the objects of imperial clemency. But the mandate was otherwise brief, that those who refused to abjure were to be punished. The name of Christian, if not renounced, was of itself a crime, the proof of which was followed by punishment.

A single case or experiment serves to illustrate a principle; and a single decision by the supreme authority establishes the law. An epistle from a Roman governor, such as that of Pliny, and the rule of an emperor, in answer, like Trajan's—two of the ablest, the best, and the most humane

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rulers that the Roman empire in those times could boast of—may suffice, in addition to the testimony of Tacitus, corroborated by that of others, to illustrate the condition of Christians and the prevalence of the gospel in the earliest ages of the church.

But we are not restricted to their testimony alone. Our next witness of this class is the next emperor. The edict of Trajan sufficed for the legal condemnation of those who were justly chargeable with the name of Christian, and who were convicted of inflexible obstinacy, worthy of punishment, by adhering to their faith; but the same imperial edict which thus legalized and enjoined their condemnation was not sufficient to restrain the popular violences against them, nor to guard against the danger that pagans might suffer in their stead. And Adrian, the immediate successor of Trajan, importuned by Serenius Granianus, the proconsul, and moved, it may be, by the "rational, eloquent, and persuasive apologies" of Quadratus and Aristides, issued a rescript to Minucius Fundanus, the proconsul of Asia, permitting the people of the province to appear publicly and to charge the Christians in a legal manner, but strictly prohibiting them from proceeding against them by importunate demands and loud clamour only.*

Besides the rescript of Adrian, quoted at length by Lardner, a letter of the same emperor to Servianus the consul (A. D. 134), his sister's husband, is preserved by Vopiscus, one of the writers of the Augustan history, from which letter it appears, to adopt the remarks of Lardner, "that the Christians were numerous at Alexandria and in other parts of Egypt when Adrian was in that country; which certainly is very remarkable, that in a century after the resurrection of Jesus he should have so many followers in Asia and Egypt, as is manifest from this one emperor's authentic writings. Without any countenance from the civil government, and under a great deal of opposition from it, as well as from

*"By 'importunate demands and loud clamours,' or, in other words, by 'clamorous petitions,' learned men generally understand the popular cry of those times, 'The Christians to the lions.' Nor was it an unusual thing, as Valesius observes in his note upon the place, for the people at Rome or in the provinces, in the time of public shows, when they were got together in the theatre, by loud cries and a tumultuous behaviour to gain their will of the presidents, and even of the emperor himself. This method had been practised against the Christians. And it is likely that men were often brought before the presidents without distinct proofs. The emperor was apprehensive that evil-minded men should sometimes hurry on to death men who were not Christians. Therefore he directs the proconsul that none should be punished as Christians without a fair and public trial before himself in court."—Lardner, vol. vii., p. 94, 95. And thus were believers in Jesus both *hated of all men, and brought before kings and rulers for his name's sake.*

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most other ranks of men, and especially from the lower sort of people, Christ's bishops were already become as considerable as the priests of Serapis."

Such was the notoriety of the sufferings of Christians, the spirit, unconquerable by pain and unchecked by the love of life, with which they triumphed over tribulation, and bore their testimony in unshaken faithfulness unto death, that, in the close of the first century and the beginning of the second, they formed the butt of ridicule to the man of wit, and afforded ready illustrations of seeming obstinacy and madness to such moralists as heathenism could boast of. The voluntary martyrdom of Christians formed to Martial the point of an epigram. And no folly could seem greater to a man of wit and of the world, than that men should submit to torture and to death when a word from their own lips would have saved them. Epictetus, the celebrated moralist, unversed in motives that could change selfishness into charity and overmaster the love of life, could only, in his spiritless moral science, which felt not the sustaining power of a Divine principle, attribute the last trial and triumph of faith to habit or to madness, as the best solution he could guess at of the moral phenomenon. "Is it possible," he asks, "that a man may arrive at this temper, and become indifferent to those things, from madness or from habit, *as the Galileans?*"* The same unshaken fortitude, in testifying unto the death, continued to characterize the believers in Christ during the first centuries of our era, while faith in Christ was tried by persecution. And Marcus Aurelius ascribes it to obstinacy: "Let this preparation of the mind (for death) arise from its own judgment, and not from obstinacy, *like the Christians.*"†

But it was not alone by their fortitude in suffering that Christians in these early and trying times were a "peculiar people," distinguished, according to the testimony of their enemies, from a world lying in wickedness. It is written in the gospel that Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." And a heathen, describing the general character which Christians bore, and marking a peculiarity no less singular and striking than their constancy in death and their spirit that rose above the fear of it, thus testifies concerning them:

"It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spared nothing upon such an occasion; for these miserable men have no doubt that they shall be immortal and live for ever: therefore they contemn death, and many surrender themselves to sufferings. Moreover, their first lawgiver has

* Lardner's Credibility, vol. vii., p. 88. Stereotype edition.
† Marc. Aurel. Med., l. xi., c. 3, cited by Lardner, Paley, &c.

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taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship this master of theirs, who was crucified, and engage to live according to their laws. They have also a sovereign contempt for all the things of this world, and look upon them as common, and trust one another with them without any particular security."*

The force of unimpeachable evidence is such, that even the skeptical historian is constrained to admit that "the primitive Christian," to use the words of Gibbon, "demonstrated his faith by his virtues." He relates that they were "inured to chastity, temperance, economy, and all the sober and domestic virtues;" and that they were exercised in "the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence has been remarked by infidels." And, according to his standard of holiness, "their errors were derived from an excess of virtue."†

In investigating the origin and rise of Christianity in the world, we thus find, without reference to a single Christian authority, that, at a time when, according both to Jewish and heathen historians, the expectation, founded on ancient prophecies, of one coming from Judea who should reign over the nations, was universal over the whole East, Jesus Christ, the author of the Christian faith, from whom Christians took their name, was condemned to death as a criminal, and was crucified in the reign of Tiberius Cæsar, and while Pontius Pilate was procurator of Judea. The Christian religion, having originated in that country, was speedily propagated among distant nations, extended to the farthest extremities of Asia Minor, and reached unto Rome, where it numbered a vast multitude of believers in the space of thirty years after the death of its founder. In a single province, the converts to the faith of Christ were so numerous within the period of forty years thereafter, that the heathen temples were deserted, and the sacrifices remained unpurchased, buyers being wanting to purchase the very meat that had been offered to idols. Christianity thus prevailed notwithstanding the relentless persecutions to which its professors were subjected. The very name of Christian exposed them to obloquy, contempt, and every indignity, as also to the greatest of bodily sufferings, and to death in the most savage forms. Many voluntarily confessed that they were Christians, when their own word was thus made the sure warrant for their execution; and neither threat nor torture could constrain

* Lucian de Morte Peregrini, t. i., p. 565, ed. Græv. Lardner, vii., 279.
† Hist. of Decline and Fall of Roman Empire, vol. ii., p. 318, 319.

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them to speak evil of the name of Jesus, or bow down to an idol. To be accused and to be convicted of being a Christian was a crime punishable with death; and yet when life, thus forfeited, was proffered at the seemingly easy price of any act of recantation, they chose rather that their bodies should be impaled, or burned, or torn to pieces by the wild beasts, than deny their Master; and that their lips should be sealed for ever rather than utter one word to disclaim the faith of a Christian. While such evidence is given of the time and the manner of Christ's death, and of the rapid and wide diffusion of his faith, after a momentary suspension subsequently to that event, and while such testimony is borne to the faithfulness in sufferings which characterized the Christians to the astonishment of their enemies, their moral character is also drawn in fairer terms than they themselves would have boasted of, though merely descriptive of their practices and habits, as taken from the life, by those who caluminated their creed. Their enemies being witnesses, there was no offence with which they were chargeable, or of which, after the severest and most inquisitorial scrutiny, they could be found guilty, but that alone of the reputed crime of being addicted and devoted to a vile and pernicious superstition—pernicious only, it would seem, to sin in themselves, and to the prevalence of idolatry and vice in the world. Even the exercise of their religion, on the showing of their persecutors, interfered not with the duties of life—for it was before daybreak that they met to worship their Saviour and their God. And such was their obedience to the powers that were, even though idolatrous and persecuting, that, when commanded, they desisted from this practice. The only obligation by which they were mutually bound was the sacred one, as an act of their faith, of abjuring the commission of sin. And they were not less distinguished by the manner in which they discharged the active duties, as well as the passive virtues, of their Christian profession. Their fearlessness and contempt of death, their voluntary and ready surrender of themselves to penal sufferings, not generated by stoical apathy or affected insensibility, were united to the tenderest sympathy for their brethren in distress, marked by a disinterestedness which spared nothing, and an alacrity in relieving them which seemed incredible to their enemies. Having renounced the gods of the Greeks, and worshipping their Master who was crucified, they engaged to live according to his laws as brethren, which their lawgiver had said that all believers were. And the saying might as well have been rife among the heathen, behold how Christians love! as with equal truth it could be said, behold how Christians can die!

Such, on the testimony of our enemies, being the origin

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of the Christian name, and the novelty at that period of the Christian doctrine; such the opposition it encountered, its author *cut off*, despised by men and abhorred by the nation, the kings of the earth setting themselves against him; and, the shepherd having been smitten and the sheep scattered abroad, his followers, like himself, persecuted unto the *death*, and, while *instructing many*, falling by the sword, and by flame, and by captivity, and by spoil, many days (at the very period immediately subsequent to the time when the sanctuary of strength in Jerusalem was polluted, the daily sacrifice taken away, and the abomination that maketh desolate set up); and, notwithstanding this opposition, such also being the early, rapid, and extensive prevalence of Christianity in the world, and such its unmatched power over the spirits of men, as manifested by the life and by the death of those who truly embraced it; and the fact being notorious that kings have since seen and arisen, and that princes have worshipped that selfsame person who was a servant of servants, and whose light hath gone forth unto the Gentiles; might not the question of the Messiahship of Jesus, in an appeal to Moses and the prophets, be closed at once as soon as the history of Christianity is but just opened? And, the facts being clear, and the word of prophecy being sure, may we not see concerning Israel, Jerusalem, and Jesus and his gospel, that, as Moses threatened, God has *required* it of the Jews, because they would not hearken unto the prophet, like unto himself, raised up from their brethren, into whose mouth God put his words, and who spake to them in his name; that Jesus is *the Messiah*, who was *cut off* before the *city and sanctuary* were *destroyed;* that the *desolations which were determined* until the consummation are those which yet continue; that the *land was smitten with a curse*, and the Jews scattered among all nations, because their hearts were not turned at the word of the Messenger of the covenant; and that, when Jesus was *despised and rejected of men*, the scripture was fulfilled, and the everlasting covenant was broken?

But, reserving for a more ample and final demonstration the fulfilment of the prophecies concerning the Messiah, the most fastidious reader may admit that the farther advance, by one little and continuous step, may now be made with the most unscrupulous and unchallengeable freedom, viz., that of comparing those facts which heathen historians and writers of the highest repute have so clearly set before us with those which are recorded in the Christian scriptures.

But the task, after all, may be deemed superfluous; for every child who has read the New Testament with understanding must see, and might show at once, that the historical and scriptural accounts are precisely accordant in every particular; and, to every interrogatory concerning them, might sup-

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ply a response from the written word. Of the time, place, and manner of the origin of the Christian faith, there is the most entire agreement between the enemies of the cross and the disciples of Jesus. Are we told that, during the procuratorship of Pontius Pilate at Jerusalem, the capital of Judea, Christ was put to death as a malefactor, or judicially condemned, and that belief in a crucified Master was the faith of Christians? In the writings of the evangelists we read the trial, hear the sentence passed by Pontius Pilate, and have the scene of the crucifixion set before us; while we also learn from the Christian writings that the cross, which was foolishness to the Greeks, is the glory of Christians. Are we told in profane records that Christianity was first propagated in Judea? We learn from scripture that the gospel was first preached unto the House of Israel, and that the apostles, to whom the office was assigned of preaching it unto all nations, were commanded to begin at Jerusalem. Was there, within the space of thirty years after the death of Christ, a vast multitude of converts in the city of Rome? We may read an epistle addressed, before that time, "to all that be at Rome, beloved of God, called to be saints;" and we learn that Paul dwelt two whole years in that city teaching the things which concern the Lord Jesus Christ. Was Christianity reckoned a pestilent superstition, and ranked among the vile and abominable things that flowed from every quarter unto Rome? The truth of the allegation is admitted without disguise. "We are made as the filth of the earth, and are the offscourings of all things unto this day."* And were its votaries the victims of the most cruel sufferings, at public *spectacles* before the citizens of Rome? Hear their own testimony of all such things, as neither new nor uncommon concerning them: "Ye were made a gazing-stock both by reproaches and afflictions, and ye became companions of them that were so used." "We are made a *spectacle* unto the world, and to angels, and to men."† Did the emperor of Rome drive as a charioteer, and personally witness their indignities and sufferings? And did Pliny, the governor, preside at the examinations of the Christians? Does Tacitus describe the Christians as a detested race, accuse them as guilty of enmity to mankind, and pronounce them as deserving of exemplary punishment? And do Pliny and Trajan alike hold them guilty, and punishable with death for the unrecanted profession of their faith, and for not speaking evil of the name of Jesus? In each case there is an express confirmation of the words of Christ, as recorded by the evangelists, Ye shall be brought before kings and rulers for my name's sake.‡ They shall deliver you to be afflicted, and shall kill you; and ye shall be

* 1 Cor. iv., 12. † Heb. x., 33; 1 Cor. iv., 9. ‡ Luke xxi., 12.

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hated of all nations for my name's sake.* Did the historian record that many were convicted on testimony of others? And does the governor of Bithynia relate that there was a great defection from the profession of the Christian faith when those who "really believed" could withstand the trying test, and bear their testimony unto death, and that the deserted temples of paganism began to be filled again by recreant and retracting Christians? And what saith the scripture? "Then shall many be offended, and shall betray one another, and shall hate one another; and, because iniquity shall abound, the love of many shall wax cold."† Did one Roman governor designate Christians as a mad sect? Another attributed the same name and character to Paul.‡ Was their devotedness ascribed to madness? They answer, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him. And we are fools for Christ's sake. If we be beside ourselves, it is to God."§ Was a distinction made, in one province, when all else had indiscriminately suffered, between the Roman citizens and other believers in Christ, and were the former sent unto Rome? Even so, in another, a preacher of the gospel claimed the privilege of a Roman citizen, appealed unto Cæsar, and unto Cæsar he was sent. Were Christians described as miserable men, who had no doubt that they would be immortal, and live for ever? They answer to the statement and the charge, "If in this life only we have hope in Christ, we are of all men the most miserable."‖ "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."¶ "For thy sake we are killed all the day long, we are counted as sheep for the slaughter."** Were Christians, in short, subjected, because of their profession, and notwithstanding the harmlessness of their lives, to all manner of tortures, as Tacitus relates, within the period of thirty years from the time of the death of Christ, as that date is fixed by the historian himself? And how, in accordance with this, do we read, in the written word, of the punishments and distresses to which Christians, on the first propagation of their faith, were subjected during the selfsame period, the lifetime of the evangelists, disciples, and apostles of Jesus? They are thus addressed, as men familiarized with suffering: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," &c.†† "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions," &c.‡‡ Or, if we follow an apostle through his abun-

* Mat. xxiv., 9. † Ibid. xxiv., 9, 12. ‡ Acts xxvi., 25.
§ 1 Cor. iv., 10; 2 Cor. v., 13. ‖ 1 Cor. xv., 19.
¶ 2 Cor. iv., 17. ** Ps. xliv., 22. Rom. viii., 36.
†† 1 Pet. iv., 12. ‡‡ Heb. x., 32.

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dant labours, we see him thus compassed about with perils and tribulations: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned: in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."* And, finally, if heathens were astonished beyond measure at the fortitude of Christians, their intrepidity amid dangers, their fearlessness of death, and their voluntary sacrifice of life, some better solution of the unparalleled enigma may be found in the Scriptures than what a heathen moralist could devise; and it may there be discovered that, in virtue of faith in the name they never would deny, the dread of death, as an enemy judged rightly, was overcome by the assured hope of immortality. "We are troubled on every side, yet not distressed," they could say; "we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; know that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." "For which cause we faint not; but, though our outward man perish, yet the inward man is renewed day by day," &c. "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure," &c. "We rejoice in the hope of the glory of God; and not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope." And this was the language, unwonted, if not unknown before, of the primitive Christians; and not the language only or the idle vaunt of the lips, but, though many not sound in the faith faltered when brought to the stake to enunciate the words, the principle also which, our enemies being judges, multitudes carried into practical effect: "They may kill me, but they cannot hurt me. Neither hold I my life dear, that I may finish my course with joy."

But not only is the agreement perfect between the historical and scriptural accounts of the origin and rise of Christianity, and of the sufferings to which, as might well have beseemed their name and calling, the disciples of a crucified Master were exposed from the promulgation of their faith and their aggressions against the reign of idolatry and the kingdom of darkness; but the lives of Christians also, as

* 2 Cor. xi., 24–27; ib. iv., 8, &c.; 2 Thess. i., 4; Rom. v., 3, 4, 5.

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drawn by heathens, give such a demonstrative proof of the power of their faith, and such a practical illustration of the precepts of Jesus, as, without the need of a special comparison, shows them at once to have been a living epistle known and read of all men. All history may be safely challenged to produce an instance ever elsewhere seen of human nature in so fair a form, or of any society of men besides, except under the same influence, ever known as so "lovely and of good report." Well might a deistical poet, in false pity of their weakness, testify that they cherished the sure hope of immortality, while the testimony which he gives of their lives shows that it was a hope which purified the heart, and that that faith was theirs which at once overcometh the world and worketh by love. Their meeting together on a stated day to sing hymns unto Christ as a God shows that they forgot not the assembling of themselves together; yet their desisting, when enjoined, even from this practice or from their feasts of love, showed also that they were obedient to existing powers or authorities, so far as compliance could possibly be rendered without relinquishing their faith in Christ and the worship of God, who, unlike the deities to which they would not fall down, heareth and seeth in secret. Their mutual compact and obligation, by a sacrament, to abstain from all sinful practices, was only an exercise of that love which worketh no ill to his neighbour, and was but setting their seal to that bond of the Christian covenant, to which, as appears from their sacred writings, they believed that God had already set his seal. "The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." Their "sovereign contempt for all the things of this world" might be deemed the veriest folly in the worldling's estimation; yet, in confirmation of the truth of the charge, it may indeed be said, that when these things came into competition or comparison with the knowledge of Christ, the love of God, and the hope of glory, an apostle or a true disciple of Jesus could suffer the loss of them all, and, accounting them but dung that they might win Christ, hold them thus in as great disparagement and contempt, as ever any of those whose god is the world, and who mind and who love earthly things, cast upon the blessings that are spiritual and eternal. The testimony of the enemies of Christians is conjoined with their own, in one word, that they had all things in common. And while they suffered joyfully the spoiling of their goods, their disinterestedness and alacrity in serving and relieving one another testified that there were uses of wealth of which they were not so ignorant as the world around them. And the crowning and characteristic virtue of Christian love was no less the marvel of the heathen than the mark of their faith. By having love one to

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another they were to be known of all men as the disciples of Jesus: and by that they were known of all. "Having turned from idols and renounced the gods of the Greeks," in the words both of a profane writer and of a Christian apostle, they were actuated by new motives as well as professed a new faith; selfishness was abjured together with idolatry; love was practised where Christ was received as their law-giver; the new commandment which he gave unto them was that they should love one another; and while from others they could "bear all things," among themselves they lived and loved as "brethren." And, to close at length, and yet hastily and prematurely, the obvious analogy between the Christian precepts as recorded in the gospel, and the character of the primitive Christians as detailed by their persecutors or adversaries, they so lived according to their scriptures, as having their conversation honest among the Gentiles, as putting to silence the ignorance of foolish men with their well-doing, as adorning the doctrine of their Saviour in all things, so that, though some falsely accused them, he who was of the contrary part had no evil truly to say against them, their enemies being judges.

It would not be an object of rational research to seek for an acknowledgment of the Messiahship of Christ and of the truth of his religion from among those men, whatever might have been their talent or their station, who adhered to paganism, and consequently held the Christian faith, as a system of religious belief, in contemptuous abhorrence. They give all that could have been expected at their hands, and withhold nothing that was needful to be known from them. And their testimony of itself has qualities that could scarcely have pertained to the word of a Christian, however true. For, while even a martyr could not have borne better or clearer testimony to facts connected with the rise of Christianity, or more accordant with the scriptural record than that which is concentrated in the evidence of heathens—whether we consult historians, or a governor, or emperors, or moralists, or an epigrammatist, or a satirist, or a descriptive poet, or recanting Christians, or an imperial apostate—believers in Christ could not have testified from personal experience of the feelings of those who hated his name and persecuted his cause; nor could they have exposed the sentiments of their betrayers, revilers, and murderers so fully and freely as these have been told by their own lips or written by their own hands. This evidence comes more directly, immediately, and conclusively from themselves. And the testimony of enemies, to facts corroborative of the truths they gainsay, is of all others the most conclusive, and may well stifle all doubts and close all controversy in respect to the truths which it confirms and could not contravene. And

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when the most perfect concurrence subsists, as if things opposite to each other were here integrated into one, between the pagan and Christian documents, respecting the origin and rise of Christianity, the fate of its author, the nature of the doctrine, the mode of its promulgation, and the manner of its reception; whether, as diametrically opposite, by those who opposed or those who received it; and the rapidity and extent of its prevalence against all opposition, and the character and the sufferings, alike uncommon or unparalleled, of those who maintained its truth unto the death, it needs something else than the ordinary exercise of a sound and unbiased judgment to discover on what pretext or shadow of reason these statements, thus substantiated on the most independent testimony, can be discredited; or how the very existence of Christianity, in its present form, and extent, and paramount influence on the fate of the world, could possibly be accounted for on any other supposition than on the admission of the truth of the only history of its origin and early progress in the world, which is or has ever been known to exist, whether written by friend or by foe.

As ancient history, deserving of the name, began its labours at the very time when the Old Testament history closed, and when prophecy, itself sealed up, required in every future age a confirmation of its truth; so it is, perhaps, not less striking and important that such a narrative should have been given as that of the celebrated historian Tacitus' description of the progress of Christianity and of the persecution of Christians, *at the very time* when the New Testament *history* ceased, and when the evangelists and disciples of Christ, as their most violent adversaries admit, had committed unto *writings*, acknowledged by Christians, the history of the life of Christ and of the acts of his apostles. As *both* dates are fixed by Tacitus, and, it may be added, by universal consent, the space of only thirty years intervened from the death of Christ to the persecution of the Christians under Nero. These two dates may be held undeniably fixed. Within that brief interval, during which the gospel was propagated to a marvellous extent, the evangelists and disciples of Christ lived and wrote. And some of the New Testament Scriptures, such as those of John, universally acknowledged to have been the last of the apostles, were not written till after the time to which the description given by Tacitus refers.

Some such history, therefore, there must have been of the origin, rise, and progress of Christianity, as that which is recorded by the evangelists and disciples of Christ, and as may be gathered, in connexion with these, from the various epistles addressed to Christian churches, if the circumstances connected with the rise of a new religion of most rapid

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growth had not from the beginning been consigned over to everlasting oblivion. Every impartial and reflecting reader must see that it needs exactly such details as those which the Christian Scriptures present, in all their clearness, simplicity, detailed and varied narratives, to fill up the history of Christianity and of its progress during the short intervening space from its commencement, so as to accord in these respects with the facts which are implied or explicitly detailed in the narrative of Tacitus, and subsequently in the epistle of Pliny, as well as with the later testimony of more bitter enemies of the cross. Instead of exaggerating the inroads on paganism made by the gospel, even as soon as its career was well begun, and drawing with a friendly and too partial hand the character of their brethren, or painting, as suffering humanity no less sorely than unjustly tried might be supposed to have done, in too dark colours the hatred and cruelty of their enemies; had one jot been abated in any of these respects by the penmen of the New Testament, in so far some truth must have been modified or concealed, which, as it does stand in the written word, is essential to a perfect concord with the averments of those who had neither part nor lot in the matter, but to set themselves against the truth, which their evidence, so far and so strongly as it can, thus directly and explicitly confirms.

CHAPTER VI.

OF THE GENUINENESS OF THE NEW TESTAMENT SCRIPTURES, AS WRITTEN BY THE EVANGELISTS AND APOSTLES OF JESUS.

Numberless are the historical facts that meet with an unhesitating assent, for which no evidence can be adduced at all comparable in abundance and precision with that which, in the merely preliminary view we have already taken, is so palpably borne to the origin and propagation of the Christian faith. And yet, instead of having exhausted the subject, we have scarcely entered on the Christian testimony, which opens up a field too wide to be explored, and presents us with evidence too abundant to be adduced in a summary treatise like the present. Happily, the task is needless, for the work has been already done in such a manner as to render all other labour concerning it superfluous. And, if we mistake not, this, in right order, is its proper place, the unassailable position it maintains, or in which its evidence is, without controversy, irresistible. And were the reader, unsparing

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of labour, in the true spirit of research, to enter, if needful for satisfaction the most complete, into the thorough examination of all the component parts of this redundant demonstration, and to peruse the accumulated testimonies from the earliest ages that are collected and arranged ready to his hand, and open to his inspection in Lardner's Credibility of the Gospel, or in a more condensed and engaging form in the still more accessible pages of Paley's Evidences, he would not then need a prompter to tell that the only prudence or wisdom, according to that of this world, which unbelievers could display, and the only resource to which they could betake themselves, was to evade the testimony.

The evidence borne by enemies, and its perfect accordance with scriptural history, prepare the way for the more full and direct witness concerning their religion which could come from believers alone. The view taken of Christianity by its enemies could only be external. They could tell no more than what they saw in looking on the outer sanctuary. They could only represent what they witnessed in others whose faith was opposite to their own, and whose conduct in life, and bearing in death, baffled the comprehension of the wisest among them. And if we seek a more minute and intimate knowledge of the nature and history of Christianity, and of the credentials of the authenticity of the gospel as the writings held sacred by Christians, it may best be obtained from those who best can tell—who had the knowledge to communicate of the faith they cherished and the writings they believed. It is not the man who stands without, and who has never entered an edifice, who is asked to detail and to describe all that is to be found within it; but he who claims the habitation as his own may fully disclose that of which the other was unconscious. Even so, although heathens may best tell of their own feelings towards Christians, it is not for them fully to expound what believers knew concerning their scriptures. But those to whom these writings were addressed, and to whom they were committed to be handed down from generation to generation in all the churches, are better able to testify concerning those scriptures which their enemies, as will be fully shown, acknowledged as *their own*. And it is to those who believed in the Scriptures that we have to look for such full and positive evidence as may authenticate the New Testament, as indeed the writings of the evangelists and disciples of Jesus, and give proof of their identity from age to age, that from hence we may learn, more fully than heathens could unfold, the history of the life as well as of the death of Christ, the nature as well as the progress of his religion, the principles as well as the profession of his disciples, the faith they cherished, as well as the character they sustained and the trials

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they endured—and all that man may competently record of Christianity—in order that that higher testimony surpassing human, which had before been given by inspiration of God, may be brought to bear upon the gospel of his Son.

Paley, in the ninth chapter of his Evidences, enters at large upon the proof of the authenticity of the Historical Scriptures, by adducing quotations from them by ancient Christian writers; by showing the peculiar respect with which they were quoted; that the Scriptures were in very early times collected into a distinct volume; that they were distinguished by appropriate names and titles of respect; that they were publicly read and expounded in the religious assemblies of the early Christians; that commentaries, &c., were anciently written upon the Scriptures; that they were received by ancient Christians of different sects and persuasions; and that formal catalogues of authentic Scriptures were published, in all which our present Gospels were included, &c.

Without enlarging on each or any of these grounds of a conclusive argument in demonstration of the genuineness of the New Testament Scriptures, it may here suffice to take such a cursory view of the subject as may serve to show the connexion of the various parts of the Christian evidence, and that nothing is wanting which sober reason could require to elucidate the truth that the identity and genuineness of the Christian Scriptures may be traced by a connected chain of indisputable evidence from the apostolic age to the present day.

However great and varied may be the differences, in respect to religious belief, that unhappily prevail among the professing disciples of Jesus; whatever may be the latitude which they allow or practise in their expositions of the New Testament; nay, whether some may suffer their reason, as they say, or rather their imagination, as the result may testify, to sit in judgment on the written word; or whether others assign to a man, or to a collected body of men, the office of infallible interpretation; there yet is one thing in which their enemies cannot charge them with disunion, viz., that the Scriptures now in our hands were then possessed by the primitive Christians, and are avowedly the rule of faith to every sect and in every age of the church. The authenticity of Scripture is alike indisputable among them; and, where diversity of sentiment otherwise prevails, there is here but one opinion. To waver in mind in this one respect would be to waver in the Christian faith. Christianity is virtually renounced when any other gospel is preached or believed than that of the New Testament; and, whenever it is disbelieved, faith it disavowed. The whole Christian church—though unhappily presenting to view the form of

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the scattered fragments of a mutilated and divided body, rather than joined member to member and united to one head—has here but a single and undivided testimony; nor throughout the whole of Christendom, where unbelievers do not raise up their voice against the truth as it is in Jesus, is there one murmur of dissent.

This happy harmony, unbroken amid minor discords, may serve to illustrate what is meant by the testimony of the church, as borne in every age to the authenticity of the Scriptures. Men may discuss their various creeds, and mark the shades of their opinions in many high matters touched on in Scripture, which may surpass the powers of human reason adequately to define, or, perhaps, fully to conceive. And thus schisms have arisen from the earliest ages in the church, by looking to a part rather than the whole counsel of God; as if, instead of seeking to be clothed with the righteousness of Christ, believers in his name, like the Roman soldiers who crucified him, had parted his garments among them. But there is still a vesture without a seam which has not been torn. The integrity of the Scriptures has been maintained by all Christians; all profess to revere them as the sacred oracles, and make to them their common appeal. Neither Christian, nor Mohammedan, nor skeptic, denies that the Koran was written by Mohammed, and is the book which believers in him have ever specially regarded as holy. And it is no great demand which in the first place may be urged, to hear the testimony of the universal Christian church in every age, that the New Testament contains the doctrine of Jesus, and has ever been the record of the faith of his disciples. The whole Christian church being agreed as to the authenticity and genuineness of the Scriptures; and there being no other history, in the present or any former age, of the origin and rise of Christianity, save that which they contain, a slight glance at some of the most important and essential points of the testimony, borne from the earliest ages, to the genuineness and authenticity of the Scriptures, may, perhaps, go far to satisfy the most scrupulous inquirer that this portion of the evidence is as strong and complete as any other.

After the ages appropriately termed dark, during which the Scriptures were secluded from common view, the Reformation arose with the republication of the Gospels. Scholastic jargon, miscalled science, yielded to rational investigation; and, in religious inquiry, legendary lore yielded to the study of the Bible and of the writings of the Fathers, as the earliest of the Christian writers were termed. Manuscripts of the New Testament and of the Old were drawn from cloistered recesses, in which the most ancient of them had been preserved with scrupulous, if not also superstitious care, and

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in which copies of them had been multiplied age after age with devoted carefulness and zeal; the letter of the scriptures having been preserved and perpetuated when their spirit had been lost. Even the perversion of Christian truth was overruled for the promotion of the Christian testimony. The faithful transcription of the Scriptures was deemed *a work of merit.* Though their publication had been prohibited, and the translations were sometimes denounced by papal authority, yet even the alleged prerogative of infallibility could only claim the right of *interpreting* the written word. The strongholds of the popish church, abbeys, cathedrals, monasteries, &c., became in fact, however undesignedly, the storehouses of the Christian scriptures; and those who hid them from the world, or read them only in an unknown tongue, were made the instruments of preserving their integrity, and redoubling their number for the scrutiny and the use of future ages. And the Vatican itself was and is filled with the testimonials of the genuineness of these scriptures, which no cloisters now can any longer confine. Hundreds of manuscripts, which have been critically and carefully examined and compared, so completely set at rest all question of the genuineness of the Christian scriptures as such, that the worst manuscripts contain every essential truth which forms a portion of the Christian scheme, or of the history of the gospel and the doctrine of Christ and his apostles; and would perfectly suffice for comparing the events recorded and the doctrines unfolded with the testimony of the prophets concerning the Messiah. Every copy from every quarter showed that the long dormant Scriptures were ever one and the same; and after having been preserved in secret during the ages of darkness and violence, and beyond the reach of barbaric influence to desecrate or to destroy them, the Scriptures were drawn from their depositories and committed to the press. And though that engine of wondrous power has been often vainly used against them, it has not only spread them throughout the world, and seems to be destined to multiply their number still, till the Bible throughout the earth shall be plentiful like leaves in the forest; but as affecting their authenticity and the security of their unaltered transmission to all future ages, it has also, wherever Christian education prevails, put it in the power of every child to show—should such be the case by accident or design in any instance—wherever a letter is misplaced or altered.

Before the period of the Gothic invasion of the Roman empire, and the deep and lasting obscuration that settled down upon all its provinces, there was a time of light such as the world had never previously witnessed. It was not in any secluded portion of the globe, or at a time when communication was fettered and science unknown; but in one of the

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richest provinces of Rome, the garden, as it was termed, of the empire, and in the boasted Augustan age, that Christianity had its origin. It rapidly spread over Greece and Italy, the reputed regions of human learning, where the arts and elegances of life were greatly cultivated and observed, and where, in succession, eloquence had its seat. And, not confined to these countries, Christianity, which professed to be the religion, not of Greece or Rome, but of the human race; which set no exclusive mark upon man, whether barbarian, Scythian, bond, or free, and knew no distinction between savage and civilized, and which drew the dark picture of human depravity from the imperial city, was promulgated, and prevailed in the remote regions as well as in the capital. And hence the proofs, not only of the progress of the Gospel, but of the uniformity of the faith and genuineness of the Scriptures, may be drawn from every quarter. The Scriptures, which, as they bear, were commanded to be read in all the churches wherever Christians existed, were open to the view; and, as the fact itself gives proof, underwent the keen scrutiny of watchful and subtle enemies, so well skilled in detecting any deception or delusion, that they ingeniously cavilled at what they could not confute. And, from the nature of the case, it may be said that the possession of the Scriptures was essential to the existence and permanence of the Christian faith in every place where it had first been inculcated by the disciples of Jesus. Everywhere spoken against and persecuted, their bond of union, and the badge of their character, was their common faith. And having spread, as they did, throughout every region, and gathered converts in every city, and also, as Bithynia illustrates, throughout the scattered villages and over the face of the country, the Scriptures were universally, and in every region, their common creed; and hence the uniformity and identity, and the peculiarity of their character. The Scriptures were believed in and revered as the writings of evangelists, containing the only accredited histories of the life and doctrine of Jesus Christ, and of apostles who had immediately received their commission from the author of their faith. The writings of the disciples and apostles of Christ were thus universally propagated and believed in, as Scriptures given by inspiration of God. Whether they in truth were such or not, is not the point to be here investigated. But an unimpeachable testimony bears out the truth, as of any common fact, that they were universally received as such from the very earliest ages of the church. That such was indeed the case—not presumptively merely, and according to the acknowledgment of their enemies, but actually, as attested by direct and positive evidence, such as places the matter clearly before us, and

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might set the question at rest—it is the easiest of all tasks to demonstrate.

No truth, surely, can be more plain, indisputable, and self-evident, than that any book which is quoted in another was written before it. On this simple and decisive test of the antiquity of the New Testament Scriptures, they may be traced up, with all facility, to the very time at which they were professedly written. And the evidence of their genuineness as the Christian Scriptures, received as such from the beginning, is alike abundant and incontestible.

Some of the subtlest of the heathens, in primitive times, quoted portions from Scripture, which were selected by their ingenuity as the best suited to their purpose, in order to refute them; and started such objections against the doctrines of Jesus as in any age may naturally arise in those hearts over which the pride of life or the pleasures of the world bear sway. But the apparent specks were few on which these birds of night, in love with darkness, could alight, compared to that fair daylight region of truth, as they accounted it, which believers in Jesus possessed as their own domain, over which they could freely range or expatiate—the whole of the Scripture, from which they freely quoted without limit or restriction. They revered and loved the credentials of their faith. In explanation of the character given them by their enemies, it may be said that they held forth the word before them. And their writings prove, what heathens admitted, that they held the Scriptures as their own.

From the period of two centuries after the death of the last of the apostles, or the close of the third century of the Christian era, the works of Christian writers, then numerous, "are as full of texts of Scripture or of references to Scripture as the discourses of modern divines." And quotations from any other book, in any language, are not once to be compared in extent with those of the Scriptures alone. It was previously remarked, that, had the worst manuscript of the New Testament, or that which should be found to be the most full of errors or defects, come down alone to our times, the means would still have been preserved of learning from it all the doctrines of the Gospel and everything essential to the Christian faith. Such is the perfect security with which the New Testament passed immaculate through the dark ages. And it may also be said, with equal truth, as has often been stated and never can be refuted, that even were the Scriptures lost, or were not a single copy of them to be found on earth, the loss might still be supplied, not from any words of man, but from quotations of the Scriptures themselves in the writings of the Fathers: so amply were they drawn from, and so frequently were they resorted to as the sources of Divine truth. In either case, it would seem that the prov-

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idence of God had so ordered it, that the genuineness of his word should be put beyond the reach of a single rational doubt, whether we look to the multiplicity and agreement of the various translations, and versions, and manuscripts of the New Testament, or to the profusion with which the very words of Scripture are spread over the existing pages of the most ancient Christian writers.

Without challenging respect for all the sayings of the Fathers, or placing all or any of their opinions, as such, or those of any others besides, within the verge of comparison with one of the truths of Scripture, it is manifest that, whether they elucidate the truth, or whether they may, like more modern writers, sometimes darken counsel by words without knowledge, yet they *could* not have quoted from the Scriptures if these had not previously existed. And it is no less obvious, that in all the conflicting opinions which from early heresies and schisms arose simultaneously with the propagation of the Gospel, the Scriptures would not have been universally appealed to if they had not been recognised as of indisputable authority, and as containing the true and infallible account of the origin of Christianity and of the doctrine of the cross.

Within the space of three centuries, paganism, with all its authority and pomp, was shaken to pieces and scattered into dust through the prevalence and the power, unsustained by one carnal weapon, of faith in that Jesus whom it had despised as a crucified malefactor. And although the church, when unassailed from without, became disunited within, and the Arian controversy broke the bond of Christian brotherhood more than all the previous heresies and schisms, yet new proof was thereby added to the authenticity of Scripture, which none dared to challenge or controvert, whether believers in Christ were persecuted by imperial mandates, or an emperor of Rome had a seat in their councils.

Prior to the time that Christianity became the religion of the empire, and when Christian writers abounded, there is not a blank for a single generation in the testimony which is borne to it from the days of the apostles to those of Constantine.

It is needless to speak of the numberless scriptural quotations in the voluminous works of Christian authors after the gospel of Jesus became professedly the religion of the empire. Commentaries on the Scriptures abounded. Jerome's translation, the *Vulgate*, is well known. And the Syrian is still extant of a far earlier date. But these were not the only translations of the Christian scriptures in ancient times. The gospel was preached unto all nations, and the New Testament was translated into many languages. No bishop then impeded its progress, nor was it read only in an

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unknown tongue. Eusebius, bishop of Cæsarea, in an oration publicly addressed to Constantine, in the city of Constantinople, while he eloquently illustrates the truth of Christianity, specially refers to the prophecies of Jesus concerning the destruction of Jerusalem and the extension of the gospel. And in proof that Christ had fulfilled his word of promise that he could make his apostles *fishers of men*, he appeals to the facts, that from humble fishermen they had actually become "the teachers of the whole world, and that their writings or books were held in so great authority and esteem that they had been translated into all languages, as well of the barbarians as of the Greeks, throughout the whole world, and that they were studied by all nations and believed as Divine oracles." Such an argument could not have been publicly urged and circulated, without meeting its confutation in every quarter, but on the known and undisputed certainty of the fact that various translations of the Scriptures existed at the time.

Arnobius and Lactantius, preceding him by only a few years, A. D. 300, wrote regular treatises on the truth of the Christian religion; and adopt so exclusively and fully the histories of Christ by the evangelists, as to record almost all that they had related concerning the Author of their faith. In the latter half of the previous century, various successive Christian writers in Asia, Egypt, and Europe*—from whose works, comments on the Scriptures, and editions of the New Testament, it is manifest that "the Scripture histories and the same histories were known and received from the one side of the Christian world to the other"—bring us up to the time of Cyprian, bishop of Carthage, in whose writings there are constant and copious "citations from the Scriptures," or, as he terms them, the Divine Scriptures; and in less than twenty years thereafter—other writers still not leaving that brief space unoccupied—we come up to the days of the learned and celebrated Origen. But while this connected evidence is borne by writers holding the office of bishops and presbyters of the church, in the same interval some who were charged with heretical opinions, and who held respectively contradictory and irreconcilable tenets, though trying to wrest the Scriptures to their views, acknowledged their authority with equal deference.

The days of Origen bring us to the period of about one hundred and fifty years after the scriptures, according to the united testimony of the earliest Christians, were published. Of Origen we read as of any modern talented preacher, abundant in labours, and earnest in the propagation of Christian truth. By special license, as it may be said, he was au-

* Lardner, vol. iii. Paley, c. ix., § 1, 15–17.

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thorized to expound the scriptures, without having been previously ordained a presbyter, while visiting Palestine about the year 216. He testifies of the scriptures being read in the churches, followed by a discourse for explication delivered to the people. While preaching was the practice, scripture supplied the text. And the testimony, speaking for itself, yet remains of many of Origen's discourses or commentaries upon the scriptures of the New Testament, preached sixteen hundred years ago in the assemblies of the church. Of the scriptures he frequently speaks, as in familiar and well-known terms, the Old and New Testament, the ancient and new scriptures, the ancient and new oracles. And he refers to them "not as to any private books, or such as are read by a few only, but in books read by everybody."* "Origen's works afford assurance of the integrity of our present copies of the New Testament. And, as Dr. Mill says, if we had all his works remaining, who published scholia, or commentaries, or homilies upon almost all the books of the Old and New Testament, we should have before us almost the whole text of the Bible, as it was read in his time."†

On the revival of learning, after the invention of printing had multiplied copies of the works of the ancients, and before the genuineness of the New Testament Scriptures was questioned as in more recent times, the early as well as late editions of Christian and profane writers were laboriously supplied with copious indexes, which set forth to view the subjects treated of, and the authors cited in the respective works. And the labour of constructing these, and selecting and classifying the quotations, is now available for supplying a palpable evidence how uniformly and frequently the Christian Scriptures were appealed to, and the very words quoted, in the earliest ages. "Although," as Paley well remarks, "it is of no purpose to single out quotations of Scripture from such a writer as Origen, and we might as well make a collection of the quotations of Scripture in Dr. Clarke's Sermons," yet the reader may see, from the simple mode of the conclusive demonstration which the index to each volume of his remaining works supplies, that quotations from Scripture are "thickly sown in the works of Origen." And it is well worthy of remark, as Lardner has fully shown, that "he admitted no other as sacred books besides those in our present canon."‡ See Table.

* Lardner, vol. ii., p. 516, 522. Paley, ibid.
† Lardner, vol. ii., p. 573. ‡ Ibid., p. 577.

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Quotations from the New Testament in the Extant Works of Origen, A. D. 230.

	Vol. I.	Vol. II.	Vol. III.	Vol. IV.
Matthew	152	206	735	259
Mark	15	18	94	68
Luke	74	102	308	165
John	118	132	175	350
Acts	21	32	50	44
Romans	89	98	111	433
1 Corinthians	120	169	161	170
2 Corinthians	50	58	51	79
Galatians	30	41	32	47
Ephesians	29	28	39	39
Philippians	9	23	13	23
Colossians	18	22	24	27
1 Thessalonians	7	13	18	10
2 Thessalonians	7	3	10	6
1 Timothy	15	21	30	26
2 Timothy	9	20	10	16
Titus	3	3	7	5
Philemon	0	0	3	0
Hebrews	26	51	40	37
James	1	11	2	6
1 Peter	9	12	17	12
2 Peter	2	2	0	1
1 John	13	24	13	27
Jude	3	0	2	1
Revelation	3	6	25	26
	823	1095	1970	1877

No evidence can be more palpable than that of the antiquity and genuineness of the New Testament Scriptures, as still farther illustrated, in a similar manner, by the writings of the earlier fathers. Their extant works only need to be opened, and a page, taken at random, to be read, in order to see how uniformly the oracles of their faith were consulted and quoted in these earlier ages, to a degree seldom equalled and never surpassed in the present day. Their writings show how full their minds were of the narratives and doctrines contained in the gospel, and how frequently these were crowded together in their pages. And, while each sentence is a witness, so obvious and voluminous is the evidence, that the "index to passages cited" in their works presents in each volume proof after proof, which may be shown and seen at a glance, in all the force of figures and all the vividness of ocular demonstration.

Ascending still nearer to the age of the apostles, and tracing up the stream to the fountain-head of the Christian faith, the names of Tertullian and Clement, as they bear testimony by their existing writings, are conspicuous in the early Christian annals. They preceded Origen by thirty years. But the short interval between Origen and them

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"was occupied by no small number of Christian writers," whose works remain only partially, or as quoted in later and more voluminous writings. Yet in every one of them, as they are subsequently specified in a general note, is some reference or other to the gospels. One gives an abstract of the whole gospel history. Another wrote "an epistle on the apparent difference in the genealogies in Matthew and Luke, which he endeavours to reconcile by the distinction of natural and legal descent, and constructs his hypothesis with great industry through the whole series of generations."* A third composed a harmony of the four gospels. And within the same period, various sects, afterward specified in like manner, who were marked by some peculiar opinions, had their origin, all of whom received and appealed in their controversies to the New Testament Scriptures.

Tertullian preceded Origen thirty years in the date of his writings, and flourished about a century after the death of the apostle John. He speaks repeatedly of the Christian Scriptures as "the gospel and the apostles;" and, like other writers of that early age, quotes them "without so much as a suspicion of placing any other in the same rank with them."† Clement of Alexandria (A. D. 194), contemporary with Tertullian, designates the writings of the evangelists "the Gospels;" and, in quoting the New Testament, he names the apostolic epistles and "*the scriptures*"—"*the divine scriptures*,"‡ &c.

In the works of Irenæus "there are numerous and long quotations of most of the books of the New Testament as *sacred and divine scripture*."§ Like others of the Fathers, he declares that the scriptures "are open and clear, and may be read by all;" that they *were* read and studied at that early period, and universally recognised and acknowledged by Christians as the oracles of Divine truth, his writings, and those of Clement and of Tertullian, as well as those of others in various places and of still earlier date, abundantly show. See Table.

* See Lardner's Cred., vol. ii., p. 306–468. Paley, chap. ix., § 1, 13.
† Lardner, vol. ii., p. 305. ‡ Ibid., p. 245, 246. § Ibid.

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Quotations from New Testament in Tertullian, Clement of Alexandria, and Irenæus.*

	Tertullian, A. D. 200.	Clemens Alexandrinus, A. D. 194.	Irenæus, A. D. 178.
Matthew	290	105	195
Mark	25	9	16
Luke	420	23	127
John	175	36	75
Acts	68	8	57
Romans	120	37	66
1 Corinthians	219	59	67
2 Corinthians	68	14	14
Galatians	67	14	22
Ephesians	64	15	27
Philippians	31	11	10
Colossians	24	8	10
1 Thessalonians	24	4	2
2 Thessalonians	18	1	8
1 Timothy	33	11	5
2 Timothy	18	5	5
Titus	5	2	2
Hebrews	12	11	9
James	2	0	3
1 Peter	12	8	5
1 John	39	6	6
2 John	0	0	3
3 John	2	0	0
Revelation	66	2	33
	1802†	389	767

The evidence of the genuineness of the New Testament thus becomes the more direct and decisive as we reach the borders of the apostolic age. In those days of fiery persecution, while Christians had ever to be ready to testify unto the death, there are not wanting written records to bear witness concerning the faith and the gospel of Jesus, till we be led step by step to the period of the first preaching of the gospel to all nations. Irenæus, who in his youth was the disciple of Polycarp, who was a disciple of the apostle John, preceded Clement about sixteen years, as Clement was prior to Tertullian by a still shorter period; so that their several testimonies, though borne in different places, may be said to be continuous, so as to keep each link connected to the last.

The slight allusions to the writings of the primitive Chris-

* Tert. edit. Paris, 1608. Clement, Lut. Paris, 1631.

† Many of these passages are repeated in his works more or less fully; and his citations, if the repetitions were included, would exceed 3000. The extant works of many of the fathers give ample proof of their familiar acquaintance with the works of ancient philosophers, historians, and poets, &c. Tertullian quotes about 200 profane authors, besides Christian writers and heretics; Clement quotes the works of more than 250 heathen writers.

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tian authors, and even the numerical exhibition of their quotations from the books of the New Testament, exclusive of numberless scriptural facts and expressions, can convey but an inadequate idea of the fulness and the strength of their testimony.

A single passage adduced by Lardner may be quoted, in which Tertullian thus emphatically speaks of the apostolical epistles, and of the testimony then borne to their authenticity and genuineness. "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolical churches, in which the very chairs of the apostles still preside in their own places; in which their very authentic letters are recited, sounding forth the voice, and representing the countenance of each one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus. But if you are near to Italy, you have Rome, from whence we also may be easily satisfied."* There are existing manuscripts of the New Testament which are undoubtedly far older than the original writings then were, and it is not to be wondered at that these should have been preserved for more than a century and a half. Copies of them were doubtless to be seen in every other church, as quoted by every Christian writer, and translated into Latin before the days of Tertullian, and "vulgarly used." But to see the very chairs of the apostles standing in their own places, and to hear their very authentic letters recited, it was needful, but only needful, to visit at that time the apostolical churches to which they were addressed.

The testimony of Irenæus is of so high antiquity that it demands a specific illustration. He shows throughout his works an intimate knowledge of the Gospels, the Acts, and the Epistles; and he quotes the books of the New Testament as the Divine Scriptures, the Divine oracles, the Scriptures of the Lord. In a passage contained in the old Latin version, and partly cited in Greek by Eusebius, he bears the most explicit testimony concerning the gospels. "We have not received," says he, "the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterward, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith.

* "Age jam qui volis curiositatem melius exercere in negotio salutis tuæ, percurre Ecclesias Apostolicas apud quas ipsæ adhuc cathedræ Apostolorum suis locis presidentur, apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem, et representantes facem unius cujusque. Proxime est tibi Achaia? habes Corinthum. Si non longe es a Macedonia, habes Philippas, habes Thessalonicenas. Si potes in Asiam tendere, habes Ephesum: si autem Italiæ adjacis, habes Romam, unde nobis queque auctoritas præsto est."—Tert. *Adv. Hæres.*, c. 36, p. 338.

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For after that our Lord arose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one, alike the gospel of God. Matthew, then among the Jews, wrote a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there; and after their exit, Mark, also the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter; and Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterward John, the disciple of the Lord, who also leaned upon his breast, likewise published a gospel while he dwelt at Ephesus in Asia."* Were any modern divine to write a book on the genuineness of the gospels, he could not assert it more expressly, or state their original more distinctly, than Irenæus did within the space of about a century after the last of them was published.

"The correspondence, in the days of Irenæus, of the oral and written tradition, and the deduction of the oral tradition through various channels from the age of the apostles, which was then lately passed, and, by consequence, the probability that the books truly delivered what the apostles taught, is inferred also with strict regularity from another passage of his works. 'The tradition of the apostles,' this father saith, 'hath spread itself over the whole universe; and all they who search after the sources of truth will find this tradition to be held sacred in every church. We might enumerate all those who have been appointed bishops to these churches by the apostles, and all their successors up to our days. It is by this uninterrupted succession that we have received the tradition which actually exists in the church, as also the doctrines of truth, as it was preached by the apostles.'† The reader will observe upon this, that the same Irenæus who is now stating the strength and uniformity of the tradition, we have before seen recognising in the fullest manner the authority of the written record; from which we are entitled to conclude that they were then conformable to each other."‡

Irenæus may have exercised his fancy in attempting to show that there could be neither more nor fewer gospels than *four;* yet it is the more apparent that such a subject could never have formed matter of discussion, and that such a thought could never have entered his mind, except solely on the acknowledged and indisputable certainty of the fact, that there were four gospels, and four only. "He mentions how

* Lardner, vol. ii., p. 169, 170. Paley.
† Irenæus *in Her.*, lib. iii., c. 3. ‡ Paley's Evid., ix., § 1.

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Matthew begins his gospel, how Mark begins and ends his, and their supposed reasons for so doing. He enumerates at length the several passages of Christ's history in Luke which are not found in any of the other evangelists. He states the particular design with which St. John composed his gospel, and accounts for the doctrinal declarations which precede the narrative. To the Book of the Acts of the Apostles, its author, and credit, the testimony of Irenæus is no less explicit."* He who referred to the uniformity and universality of the traditions held sacred throughout the churches, speaks of the author of the Acts of the Apostles as having related the truth with the greatest exactness. And he actually collected the several texts, in which the writer of the history is represented as accompanying Paul, which leads him to deliver a summary of almost the whole of the last twelve chapters of the book. And in an author thus abounding with references and allusions to Scriptures, there is not one to any apocryphal writings whatever. "This," as Paley observes, "is a broad line of distinction between our sacred books and all others."†

While Theophilus, bishop of *Antioch*, in Syria, who was contemporary with Irenæus, calls the gospel of Matthew "the Evangelic Voice;" Irenæus, who presided over the Christian Church at *Lyons*, in France, designates the Scriptures in the same terms as those which, nearly at the same time, were appropriated to them by Clement of *Alexandria*, in Egypt, and Tertullian of Carthage: "Divine Scriptures," "Divine Oracles," "Scriptures of the Lord," "Evangelic and Apostolic writings." And thus, at that early age, the same testimony is borne concerning them in Asia, Europe, and Africa.

At that period, while the traditions concerning the facts were so direct, recent, and universal, the circumstances connected with the life, the death, and the credited resurrection of Jesus, and also with the preaching, the labours, and the perils of the apostles of Jesus and first propagators of the gospel, must, from the very nature of the case, have been subjects of intense interest and diligent inquiry on the part of all who jeoparded their lives every hour for the name of Christian, and who were ever ready to stake their earthly existence rather than barter for the breath of life the hope of immortality through the faith of Jesus. That man is little versant even in the forms of spiritual things, and prizes but slightly the means of their attainment, who, though advanced in years, cannot "enumerate" the names of the preachers under whose ministry he has regularly and successively sat, and who cannot tell something more concerning them

* Paley's Evid., ix., § 1. † Ibid. Lardner, vol. ii., 165–192.

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than their names. Weak indeed, even in ordinary life, is that curiosity which never stretches back a little space to investigate any eventful transactions of a preceding age; and which cares not to question the grayheaded fathers of a passing or of a past generation, of what they had seen in their early years, or of the great things that may have happened in their time. It is not uncommon to find in any register of mortality, or even in the brief obituary which a newspaper supplies, some allusion to the events that were coeval with the early days of those who have died at an extreme old age. And it is not to be credited, to adopt an illustration somewhat in point, that the remembrance of the sayings and sufferings of those who suffered at the stake for conscience' sake in Scotland, or during the days of "the bloody Mary" in England, died away before the then existing generation was entombed, or that their memory perished even with their children's children. Whether relating to things civil or sacred, tradition preserves for a time every *memorable* transaction; and hence that epithet is often applied to events which have any tendency to affect the interests of futurity, or which were accounted of moment in their acted time. When such traditions are uniform, and the facts both recent and influential, the testimony is deemed conclusive, and it affords one of the most general as well as most natural means whereby the inquisitiveness of the human mind is excited and developed; and it may be said that history, in general, has from hence had its origin, rather than from records borne by eyewitnesses of the facts. The various application of this principle at the present day may be illustrated in some degree by the seemingly incongruous reference to the rebellion in Scotland in 1745, and the origin of Wesleyanism in England. It is not likely that any, in the one case, who had seen "the prince," or any, in the other, who had conversed with Wesley, would either fail or need to be reminded of it to their dying day. No jacobite, and surely not a native in the former country, nor any Methodist, we speak it respectfully, in the latter, would fail to be inquisitive, in either case, wherever any fact could be elucidated, or any minute information be supplied, by evidence the most direct and satisfactory. And is it conceivable that such feelings were dormant and dead, and such a principle at rest among those who so firmly believed in Jesus, that they suffered the loss of all things for his name's sake, who were willing to show their steadfastness unto death, and who, in every country under heaven, might have heard from the lips of their forefathers what their ears had heard from the lips of apostles, and who could look at them pointing to the places which they had trod, or to the spots where they had preached, or where they died. But while universal tradition was appealed

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to in a manner that no effrontery could have risked, if not fully borne out by the fact, written testimony is conjoined with oral, even prior to the time when they have so strikingly and conclusively met. And the man whose mind has been wrought up to that high and extravagant skepticism, which may prompt him to think that the remembrance of a hoary-headed and exiled apostle, or of a martyred minister, could speedily have been obliterated from the minds of those who had been instructed by them in the faith, for which they, too, were ready and willing to die, may pass over, as unworthy of his notice or unsuited to his taste, the following testimony of Irenæus, concerning the things which Polycarp had told him of the man who had leaned on the bosom of Jesus. Yet some, guided by wisdom of another order, may rightly hold it as highly appreciable, by reason as by sensibility, while they deem it irrational to put off the feelings of humanity, and to forget the common law of our nature by withholding their confidence from such clear, harmonious, full, and touching testimony, in homage to those who, maddened, perhaps, by the witness which they bear, rail at those fathers of the church who, from the holiness of their lives, as testified by their enemies, have a right to disown all such mockers as their children.

"I can tell the place," saith Irenæus, "in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John, and others who had seen the Lord, and how he related their sayings, and what he had heard concerning the Lord, both concerning his miracles and his doctrine as he had received them from the eyewitnesses of the word of life; all which Polycarp relates agreeable to the scriptures."*

"*Not many* wise men after the flesh," saith the scripture, "not many mighty, not many noble," were called. And consistent with this declaration, and with the known persecutions which Christians endured in the earliest ages, and the contempt in which their very name was held, we are *not* to look for *many* writers while the traditions were yet vivid and complete in every church; nor are we taught to look for profound reasoning or the most logical deductions from *all* of those who then left their testimony in writing to future ages. And although there are not many, there are some, and a sufficient number, to carry on the testimony to its completion, and to unite the narratives of uninspired men as closely to the writings of the evangelists and apostles, as those of more recent writings join in contemporaneously and successively with one another.

* Paley's Evid., chap ix., § 1. 1 Cor., i. 26.

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The writings of Irenæus, however explicit in regard to the uniformity and universality of the traditions and genuineness of the scriptures, stand not alone even at that early date. And, if possible, stronger evidence of the antiquity of the sacred writings, and of the authority attached exclusively to the gospels, as the scriptural records of the life of Christ, than any general references or express quotations could supply, is afforded by the fact that a *harmony* or collation of the gospels (such as continue to be published to the present day) was composed by Tatian, a disciple of Justin Martyr, the name of which alone, viz., *Diatessaron*, or the *four*, plainly intimates their known and acknowledged number in the earliest as well as the latest ages.

The same Christian charity and love of the brotherhood which, as their enemies bear witness, was associated with the name, as peculiarly exemplified by their mutual sympathy and affection, not only bound together the members of each church, even as if literally "members one of another," but, in a more general sense, was extended towards the whole body of believers, and was not, like the boasted love of their country among the Romans, limited to any land, or restricted to that reputed witchcraft-power which could not pass a stream. We have already learned from Tacitus and Pliny that Christians were subjected to persecutions, alike at the centre of the empire and a distant province. And such was the intercourse and harmony that prevailed among those whom seas could not divide in affection, nor any Rubicon separate as aliens, that churches, as well as individuals, could express their sympathy or relate their sufferings, and bear a common testimony as possessing a common faith. The churches of Lyons and Vienne in France, before Irenæus was their pastor, sent a narrative of the sufferings of their martyrs to the churches of Asia and Phrygia, which has been preserved entire by Eusebius, and was written at the time when the personal recollection of their venerable bishop, Photinus, ninety years old, could reach back to the time of the death of the last apostles; while, at the same time, the churches testified that these words which the Lord had spoken, and which that evangelist records, had in their experience been fulfilled. "Then was fulfilled that which was spoken by the Lord, that whosoever killeth you will think he doth God service." Such was the identity of the faith in all the churches, and so familiar to believers was scriptural phraseology, that that epistle alone contains passages which, without expressly naming them, have a reference to no less than twelve books of the New Testament, several of the quotations being exactly conformable to the Greek original.*

* Lardner, vol. ii., p. 160–165.

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Similar "concurring testimonies," either direct or implied, are supplied from every quarter and from every work, to the fact related, about the same period, by Hegesippus, a Christian writer, in describing what he witnessed in his journey from Palestine to Rome, that "in every succession and in every city the same doctrine is taught which the law, and the prophets, and the Lord teacheth." And in the small fragments of his works preserved by Eusebius and Photius, "the style of the scriptures of the New Testament often appears."* The epistles to Diognatus (supposed to be Justin's) contain in a few pages many passages from the epistles of the New Testament; and the first epistle to the Corinthians is thus quoted: "The *apostle says*, knowledge puffeth up, but charity edifieth."†

Justin, having successively adopted various systems of philosophy, became a convert (about the year of our era 132 or 133) to the Christian faith, and the blood-bought title of *Martyr* was added to his name. His undoubted works still extant are two Apologies, the one presented to the Emperor Titus Antoninus, and the other to Marcus Antoninus, and a Dialogue with a Jew. Neither in writing to an emperor nor in arguing with an Israelite could he assume the truth of the New Testament or quote it so freely as if addressing believers. Nor, though more copious than those which preceded him, are his works nearly so voluminous as those of Origen, Clement, or Tertullian. Yet "from his works might be extracted almost a complete life of Christ" as written in the gospels.‡ His citations from the New Testament, as noted even in the index to his works, exceed ninety; but as estimated by Jones, quoted by Paley, above two hundred. Pliny, in his letter to Trajan, relates that Christians convened for worship on a stated day; and Justin, in his Apology addressed to another emperor, records the nature of their service. No misrepresentation could have been given of a fact which was open to inspection in every part of the emperor's dominions, and of which every Christian of that time was individually the weekly witness. The brief and artless description is a practical illustration of the simplicity of the gospel-worship, of the recognised conformity of the writings of the Jewish prophets and Christian apostles, and of the universal recognition, at that early period, of the scriptures of the Old and New Testament as the rule of faith. After referring to the institution and observance of the sacrament of the supper, as commemorative of the death of Christ, and to the liberality, mutual sympathy, and piety of Christians, he

* Lardner, vol. ii., p. 153, 155. † Ibid., p. 141.

‡ Justin, in quoting a passage in the gospel of Matthew, states, in the preceding page, that the commentaries of the apostles were called gospels. Ed. Thirl., p. 96.

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adds, "On Sunday, as it is called, all who dwell either in towns or in the country assemble together at the same place, and the commentaries or memoirs of the apostles* or the writings of the prophets are read, as the time allows; and when the reader has ended, the president makes a discourse, exhorting to the imitation of so excellent things."† Besides the writings of the evangelists, passages are quoted in his works from the Acts of the Apostles, eight epistles of Paul, the second of Peter, and the book of the Revelation, which last he expressly ascribes to John the apostle of Christ.‡

The Christian authors who preceded Justin had personally seen and conversed with some of the apostles, and, having been eyewitnesses of their acts, carry up the testimony within the apostolic age. While the apostles themselves, with the evangelists Mark and Luke, connect the testimony with the days of Jesus, whose gospel they were the first to go out and preach unto the world, by immediate commission from their Master, whom we cannot name else than Divine.

Formal treatises in defence of Christianity were not written at the time when visible miracles were its Divine credentials. And the genuineness of the New Testament writings stood not in need of vindication at the time when the salutation of an apostle with his own hand was the token or proof in every epistle, or when their original authentic writings were to be seen; and when, in transmitting them throughout Christendom—then wide-extended, though new—the testimony of the church to which they were addressed, and which retained the original scripture, was the voucher of each. The tardy admission of some of the epistles into the canon, and the exclusion of apocryphal works, are proofs of the authenticity and genuineness of "the Divine Scriptures," which were universally recognised, without question and without doubt. And that such was the fact even in the apostolic age, proof, where needed, is not wanting.

We need not Christian testimony to show how speedily the faith of Jesus was spread throughout the world; how severely his followers were persecuted for his name's sake; and how readily they rather chose to be sacrificed for Christ than offer incense to an idol. Of these facts our enemies are witnesses. We have heard the words of heathen historians; we have looked into the edicts and letters of pagan emperors and rulers; we have opened volumes teeming with proofs far more manifold than ever were given to the genuineness of any book which Greece or Rome ever produced; we have glanced at the direct appeal as touching notorious facts, of a Christian apologist to a Roman emperor; and the continuous testimony has been traced to the time when the

* See preceding note.

† Justin, ed. Thirl., p. 97.

‡ Lardner, vol. ii., p. 132.

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religion of Jesus was *new*. And now, were there any, the most secret recesses of those who had part in the matter may be ransacked, and the confidential correspondent, so to speak, of the agents and actors in the scene, may be scrutinized. But the letters which might here be produced, and which have been laid open for ages to the world, are those of men who lived and died unto Him who said, There is nothing secret which shall not be revealed, nor hid that shall not be known. And a cursory glance at their epistles will show not only that the Christian scriptures existed, but that their genuineness and authenticity were held to be unquestionable, and that their authority was unhesitatingly appealed to among Christians almost as soon as they profess to have been written.

Epistolary communications between individuals and churches, resulting from their actual and relative condition, may incidentally and undesignedly disclose facts, and establish their certainty as conclusively as any direct testimony, and more free from even the pretence of a cavil. An epistle of Polycarp, bishop of Smyrna, to the church at Philippi; epistles of Ignatius, bishop of Antioch, or one to each of the churches at Ephesus, Magnesia, Trallis, Rome, Philadelphia, and Smyrna, and one to Polycarp; a record of the martyrdom of Polycarp;* and another of that of Ignatius; a work entitled the Pastor, or Shepherd, ascribed to Hermas; an epistle of Clement, bishop of Rome, to the Corinthians; and an epistle ascribed to Barnabas, the authorship of which is questioned, but the antiquity of which, like that of the "Shepherd," is undoubted; form (exclusive of some spurious works) the still extant Christian writings of those who were the disciples or contemporaries of the apostles. Can any proof be deduced from these writings of the antiquity and genuineness of the scriptures of the New Testament?

Polycarp was a Christian minister at the time of Justin's birth, but their martyrdom was nearly simultaneous; and their testimony is thus connected in time as in tendency, though respectively born at Smyrna and at Rome. But instead of a volume, a single short epistle is the only extant writing of the illustrious Polycarp,† who presided over the church of Smyrna before the close of the first century; but it alone will suffice to show how his mind was imbued with the knowledge of the Christian scriptures. There is scarcely a line in the letter without a scriptural expression. The first two paragraphs contain at least eight quotations from the gospels, the Acts of the Apostles, and three of the epis-

* "The acts of the martyrdom of Polycarp," says Gibbon, "exhibit a lively picture of these tumults" (tumultuous clamours of the people against the Christians).—Hist., vol. ii., p. 422.

† Cotelerii Patres Apostolici, vol. ii., p. 186-189.

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tles; and they conclude literally with these scriptural exhortations:* *Not rendering evil for evil, or railing for railing;*† remembering those things which the Lord said, teaching; *judge not that ye be not judged;*‡ *forgive, and ye shall be forgiven;*◊ *be ye merciful, that ye may obtain mercy;*‖ *with what measure ye mete, it shall be measured to you again.*¶ *And blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of God.*"** And who, in a Christian land, can be ignorant that these are the sayings of Christ, as recorded by the evangelists? Or what stronger proof could be given of the antiquity, genuineness, and acknowledged authenticity of the scriptures, in the earliest ages of the church, than the unreserved manner in which they are quoted by the apostolic fathers, who called upon those whom they addressed to remember what the Lord said, and to give heed to the things that are written in scripture, as explicitly and as authoritatively as any preacher could now enforce upon a Christian audience the remembrance and observance of the words of the Lord, or appeal to the Holy Scriptures as the known, acknowledged, and undoubted rule of faith and of practice.

Did Polycarp speak of writings unknown to himself or to the Philippians, when, after bewailing the falling away of Valens, who was once a presbyter among them, he expressed his confidence in their steadfastness: "But I am confident that ye are well exercised in the *Holy Scriptures*, and that nothing is hidden from you?" Or was he ignorant that the epistle to the Ephesians formed part of these sacred writings, when, in the grief which he felt for the lapse of one who had been a brother in the faith and fellow-preacher of the gospel, he added, in the next words, "but it is not now given unto me, as it is said *in these scriptures*, Be ye angry and sin not, and let not the sun go down upon your wrath."††

* Cot. Patr. Apostol., vol. ii., p. 185. Polycarpi et Ignatii epist., p. 15, ed. Usser.

† Μη αποδιδοντες κακον αντι κακου, η λοιδοριαν αντι λοιδοριας. Μη αποδιδοντες κακον αντι κακου, η λοιδοριαν αντι λοιδοριας, 1 Peter iii., 9.

‡ Μη κρινετε ινα μη κριθητε. Μη κρινετε ινα μη κριθητε. Matt. vii., 1; Luke vi., 37.

◊ Matt. vi., 14. Luke vi., 37.

‖ Matt. v., 7.

¶ Εν ᾧ μετρῳ μετρητε αντιμετρηθησεται ὑμιν. Εν ᾧ μετρῳ μετρειτε αντιμετρηθησεται ὑμιν. Matt. vii., 2. Luke vi., 38.

** Μακαριοι οἱ πτωχοι, και οἱ διωκομενοι ενεκεν δικαιοσυνης ὁτι αυτων εστιν ἡ βασιλεια του Θεου (Of God). Μακαριοι οἱ πτωχοι (Luke vi., 20), οἱ δεδιωγμενοι ἑνεκεν δικαιοσυνης, ὁτι αυτων εστιν ἡ βασιλεια τῶν ουρανων (of heaven). Matt. v., 3, 10.

†† Epist., p. 22, 23. Eph. iv., 26.

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Did he doubt the genuineness of another epistle, or did he appeal to a writing unknown to the Philippians, when exhorting them to abstain from covetousness and from all evil, and to take warning from the case which he bewailed, he asked, "Who of you are ignorant of the judgment of God? *Do we not know that the saints shall judge the world*, as Paul teaches?" And after repeating this question in the words of the apostle (1 Cor. vi., 2), and thus appealing to his authority, he states, in a like incidental manner, that he had seen or heard nothing such among them, among whom the blessed Paul had laboured, who spoke of them in the beginning of his epistle, and who gloried of them in all the churches. And therefore did he sorrow greatly for Valens and for his wife. Thus, as if unwittingly, do Polycarp and the other apostolic fathers testify of scriptural facts, as truths which, instead of needing any affirmation to confirm or argument to prove them, are themselves founded on as the very basis of exhortations to those who had personally witnessed or experienced their reality.

No testimony could seemingly be stronger or more direct than that the original writings were in the days of Tertullian to be seen throughout the churches; that the inspection of them, in the hands of the church to which each was committed, was the proffered proof to all men of their existence and of their genuineness; and that, at a still earlier period, they were everywhere openly read on the Sabbath in every Christian congregation. But having existing documents to show that the Holy Scriptures were unhesitatingly quoted as such by those who lived in the days of the apostles, even as they are now read, word for word, in our own; and that express epistles were at that early age referred to in addressing those to whom these very epistles were written, may we not demand of our enemies what more they could ask, or what clearer or closer testimony could be given?

It was only as solicited by the Philippans themselves, as he relates, that Polycarp wrote concerning righteousness to a church of which "the blessed and honoured Paul, with whom he nor any other was to be compared, had been personally the instructer in the word of truth; and to which, when absent, he had written an epistle (or epistles), into which, if they looked, they would be built up in the faith which had been delivered unto them." Ignatius, in like manner, may be said to bring a whole church as witnesses to the genuineness of the epistle to the Ephesians, whom he addresses as the companions, in the mysteries of the gospel, of Paul the sanctified, the martyr deservedly most happy, "who through all his epistle makes mention of you in Christ Jesus."* In commending the church of Ephesus, Ignatius thus

* Lardner, vol. ii., p. 78.

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plainly alludes to the epistle of Paul to themselves, "in which they are commended and never reproved." And though the Christians at Corinth were early separated into *divisions*, they may be said to be brought to bear witness as one man, that an epistle in which they are censured was written to them by the same apostle. Clement, who was himself a labourer in the work of faith in the days of the apostles, and who was afterward bishop of Rome, in writing to the Corinthians, claims no right of interpreting the word of God, but, unlike to many of his nominal successors, urges them to look diligently to *the Scriptures, which are the true oracles of the Holy Spirit.** And condemning their unchristian contentions, he quotes text after text from the Old Testament and from the New, and thus admonishes them: "Remember the words of the Lord Jesus, who said, Wo to that man (by whom offences come); it were better for him that a millstone were tied about his neck, and that he should be drowned in the sea, than that he should offend one of my little ones. Take into your hands the epistle of the blessed Paul the apostle, what did he at the first write to you at the beginning of the gospel? Verily he did by the Spirit admonish you concerning himself, and Cephas (Peter) and Apollos, because that even then there were factions or divisions among you."† The same date is assigned to the unquestionably genuine epistle of Clement—containing this direct appeal to Paul's epistle to themselves as a testimony against them—as to the Book of Revelation.

Of the manner in which the scriptures were appealed to, we have thus evident illustrations. And if farther proof be required of the authority more than human which was attached to them from the beginning, it may be supplied by referring to the practice of Ignatius and to a declaration of Polycarp. The former holds the authority of the gospel as equivalent to that of Christ, were he visibly manifest in the flesh. "Fleeing to the gospel as to the flesh of Jesus, and to the apostles as the presbytery of the church, let us also love the prophets because that they also spoke of the gospel, and hoped in him (Christ), and expected him."‡ And Polycarp, quoting the first epistle of John, affirms, that whoever does not confess that Christ is come in the flesh, is antichrist; and he adds that whosoever does not confess the martyrdom of the cross is of the devil, and whoever perverts the words or oracles of the Lord to his own lusts is the first-born of Satan.§

In the age in which they were written, or in that which immediately succeeded it, as in those that follow, the scrip-

* Clement. epist., p. 53. Oxon. 1653.
† Ibid., p. 61. Lardner, vol. ii., p. 36.
‡ Lardner, ibid., p. 89. § Epist., p. 20.

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tures were often quoted, and their words and expressions, as well as sentiments, were interwoven with every topic on which Christians wrote. And brief as are their writings, Lardner adduces above two hundred passages from the works of the apostolic fathers, some of which are express citations from scripture, others are unquestionably quotations, though not stated as such, and others form verbal coincidences and allusions, which denote their scriptural origin.

The language of scripture, now universally known and recognised as such throughout Protestant Christendom, was at first as new and unknown in all Grecian and Roman literature, as the events which it details were inconceivable by heathen mythologists, till the gospel of Jesus was preached unto the world. A new faith in the heart put new words in the mouth, such as human lips had not previously uttered. And four memoirs of Jesus Christ, a single narrative of the acts of those whom he commissioned to preach his doctrine, and a few epistles written by some of them to those who believed it, supplied materials to thousands of writers, without any intermission, in after ages; for any semblance of which (the Septuagint excepted) the Alexandrian library, with its thousands of volumes, would have been ransacked in vain. And in the writings of the primitive fathers we clearly see the opening and first working of an inexhaustible mine of unsearchable riches, unlike to all the earthly ores, in which no Divine treasure can be found. Scriptural facts are of a different order from all others that have ever been transacted on the theatre of the world. And Christian writers, partaking of a new name, professed a *new* religion, and communicated with each other concerning things with which they were familiar, but which had never entered into the heart of a blinded pagan to conceive. No longer bent on fulfilling the desires of the flesh and of the mind, believers in Jesus handled the pen as none had ever handled it before but the prophets of Israel, when they indited the things touching the Messiah; and, compared even with these, they were not as men who look for the morning, but as those in whose view a world is spread forth after the rising of the sun. There is an obvious and essential dissimilarity between the writings of the Christian fathers and all that had ever previously been written by uninspired mortals. New principles were founded on new facts; and the belief of the latter and consequent adoption of the former, as they are recorded and enjoined in the Christian scriptures, introduced a new mode of thinking, feeling, and acting, and, consequently, of writing. In those days, Christians in name were not heathens either in word or in deed. And the extant writings of some of the earliest martyrs abound with tokens and testimonials of the faith which was first delivered to the saints

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and recorded in the scriptures. A rich vein of scriptural language, as drawn from the New Testament, runs through all they wrote. For not only the events of which they speak, and the motives which they urge, but quotations which they avowedly cite, and the peculiar scriptural phraseology which they adopt, show that they were as familiar with the Christian oracles as they were faithful to their Christian principles. These striking and characteristic peculiarities, contradistinguishing their works from those of preceding writers, plainly point to the pattern from which they drew, and show that the doctrine of the gospel, whether preached or written, was from the beginning one and the same. Genuine coin, though ultimately passing through a thousand hands, must first come from the mint, where the image was impressed which designates its origin and constitutes its genuineness: and, being ever after recognised at a glance, the question is not asked, as a doubt does not exist, what it is, or from whence it came. And from Christian writings, nearly simultaneous with those of the New Testament, we may see that not only the truths, but the very words and expressions of scripture, passed, so to speak, as the current and unquestioned coin, newly stamped by the hands of the apostles, of that kingdom which is not of this world. Wherever a spurious writing appeared, it was detected as counterfeit. And all such were as uniformly rejected by the fathers, as the New Testament writings were appealed to as genuine, authentic, and Divine. The base metal of the world was clearly and carefully discriminated from the pure gold of the sanctuary. And the writings of the evangelists and apostles, as a treasury of unsearchable riches ever ready for use and at hand to all, formed from the beginning the common property and patrimony of the Christian churches, which, in the lifetime of the apostles, were spread throughout the world.

The testimony borne to the genuineness of the New Testament Scriptures is not only derived from the acknowledgment of those (as will be afterward seen) who strove to extirpate the Christian faith, and of those who in some respects endeavoured to pervert it, and from the uniform, numerous, and consecutive appeals of many Christian writers from the days of the apostles down to the period when the gospel of Jesus became the religion of the empire; but the same unvarying testimony was heard from every quarter, as well as maintained in every age. Witnesses everywhere arose whose writings confirm the same truth to all succeeding generations. And we may still read quotations from the New Testament in the numerous writings of learned Christians, who, in the earliest ages of the church, professed the same faith, and appealed to the same authority in the different regions of the world; throughout Asia, at Jerusalem, and at

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Antioch in Syria, at Smyrna, Ephesus, Sardis, Pontus in Asia Minor, and at Hierapolis in Phrygia; at a wide distance on the coast of Africa, in the cities of Alexandria and Carthage; and throughout Europe, in Crete, Greece, Italy, and France. And contemporary writers, in cities far remote from each other, drew their stores of theological knowledge as freely and copiously from the Holy Scriptures, and paid as unreserved submission to their authority as modern theologians, who hold to the purity and simplicity of the faith, *could* now do in London, Berlin, Geneva, Amsterdam, or New-York, whether inculcating the doctrines and precepts of the gospel from the pulpit, or committing their writings to the press. Then, as now, it might be that, even in a volume, no express quotation or extract from one or two short epistles should be found. But the scriptures, as unfolding the will of God and the system of salvation by Jesus Christ, were read in the churches, were revered by believers, and furnished the theme of every sermon, and supplied matter for every treatise, in unfolding, confirming, and enforcing the faith as it was and still is in Jesus, the same unaltered and unalterable word.

If, then, we look to "the cloud of witnesses" gathered together from every quarter, what other book, may we not ask, has such abundant proof of its genuineness as the Christian scriptures? The books of the New Testament may surely be acknowledged as the writings of their reputed authors, with as confident an assurance as is unhesitatingly given to the writings of Herodotus, Xenophon, and Livy. It may be confidently affirmed, that all extant ancient works, which were written for several centuries after these eminent writers lived, do not contain so full and numerous quotations from their writings, or those of any other profane author, as those of the New Testament in the existing works of Clemens Alexandrinus, Tertullian, and Origen alone. The number of ancient manuscripts of the New Testament in like manner overbalanced those of classic authors. "About *fifteen* manuscripts of the history of Herodotus are known to critics. This amount of copies may be taken as an average number of *ancient* manuscripts of the classic authors; some few have many more; but many have fewer. To mention any number as that of the existing ancient manuscripts, either of the Hebrew or Greek scriptures, would be impossible. It is enough to say that, on the revival of learning, copies of the scriptures were found wherever any books had been preserved. The number of ancient manuscripts of the Greek New Testament, or parts of it, hitherto examined by editors, is nearly *five hundred*. If, in the case of a classic author, twenty manuscripts, or even five, are deemed amply sufficient (and sometimes one is relied on), it is evident that many

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hundreds are quite redundant for the purposes of argument."* "The wide circulation of the scriptures secured them not merely from extinction, but from corruption. These books were never included within the sphere of any one centre of power, civil or ecclesiastical. They were secreted, and they were expanded beyond the utmost reach of tyranny or fraud."† In every view it may be affirmed, for with such palpable evidence no farther proof is needed to show, that the history of Christ and the doctrines which are recorded in the New Testament have come down from the apostolic age to the present hour as the genuine writings of the evangelists and apostles; and that they were received as the code of faith and rule of life by all who named the name of Jesus.

But, in the first centuries of our era, anti-Christian as well as Christian writers commented, though in an opposite spirit, on the New Testament Scriptures; and their direct and explicit appeals to them, as the undoubted writings held *sacred* by Christians and written by the disciples of Jesus, might here close the demonstration of their genuineness, were not the statements and reasonings of these adversaries reserved for showing at once that the scriptures are genuine, and that Jesus is the Christ.

May it not now be asked whether the writers of the New Testament have not a right to be heard as the witnesses of Jesus? And is it for those who believe that God spake by the prophets, and that his word must needs be fulfilled, to demur to their testimony in proof of facts which may possibly be nothing else than its accomplishment? And might not the comparison, without farther preamble, be instituted between what prophets foretold and apostles wrote; and might not, then, the arbitrament of the question touching the Messiahship of Jesus be left to those who assuredly spake by inspiration of God? But, skeptics having taken to themselves the name of rationalists, it may be meet still farther to reason together before identifying, by a parallel as complete as that with which our inquiry began, the testimony of those who saw the days of the Messiah afar off, and that of those eyewitnesses of the life and earwitnesses of the words of Jesus, by whose lips the doctrine of the cross was first preached, and from whose hands it is clear that the scriptures came, in which the Christian religion is unfolded and proffered to the world.

It is manifest from the very nature of the case, as well as from many facts previously adduced, that the Christian testimony was universally borne to the authenticity of scripture as well as to its genuineness, or that the events re-

* Taylor's History of the Transmission of Ancient Books to Modern Times, p. 200-202. † Ibid., 204, 205.

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corded in the New Testament, and the doctrines which it hence unfolds, were held to be as undoubted as that it was written by the evangelists and disciples of Christ.

The Christian testimony has been very fully investigated by the scrupulous and laborious Lardner, and illustrated by the acute and philosophic Paley, and elucidated and adorned by the eloquence of Chalmers. It is necessarily a common theme with Christian writers on the evidences of our faith, and has been evaded by many, but never manfully met by any of the adversaries of the gospel. It has been the writer's object to set it in that which he deems its proper place, and to show at a glance, however imperfectly, its abundance and value, and its uninterrupted continuity to the days of the apostles.

How very incomplete such a summary must be, the reader may judge from the fact that eight octavo volumes, containing more than four thousand pages, are devoted by Dr. Lardner to the illustration of "the credibility of the gospel history, or the principal facts of the New Testament as confirmed by passages of ancient authors who were contemporary with our Saviour, or his apostles, or lived near their time." Besides others of minor note, forty Christian writers flourished before the close of the second century, a like number in the third, and a greater in the fourth. Testimonies are also adduced from sixty ancient heathens. And Jews and heretics are also numbered among our witnesses.

But not only is the Christian testimony traceable without intermission to the apostolic age, and confirmed by a cloud of witnesses, it is also supported by proofs peculiar to itself, and common to no *historical* evidence besides, and lays claim to a higher credibility than the most zealous defender of the truth of any other events recorded in the whole history of man could venture to allege in their verification. For it was sealed by the blood of martyrs, as well as guarantied by the voice of prophets. To the first of these a moment's attention may be here claimed.

No historian is ever called on to depone to the truth of the facts which he records, or to give more than a verbal affirmation, or, when attainable, to produce documentary evidence, itself merely a written word, to which the hand of the writer is the only witness. Hitherto we have looked only in this light at the testimony of Christians. But, our enemies being judges, the testimony of Jesus—as witness was borne concerning him and his gospel—instead of resting exclusively on any Christian records, however numerous and clear, was maintained even to the death by multitudes of both sexes and of all ages in the city of Rome, and, at least, in one extensive province of the empire, within the lifetime of some of the apostles, and in the immediately succeeding

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generations. At that period, as well as both previously and subsequently, martyrdom was no uncommon fate of the believers in a crucified Saviour. And as Christ was by his own death a witness for the truth, so also were his followers by theirs. In testimony of their faith in his name, they suffered and died for his name's sake. The name of Christian unabjured was the legal and imperial warrant for execution. The question put to them by a Roman governor was whether they were Christians. Again and again they were interrogated in the same terms, and were threatened with death at every word. The edict of Trajan, as such the law of the empire, bears, that if they were accused and convicted of being Christians, they were to be punished; if any who were accused denied being Christians, and gave decisive proof of the sincerity of their denial by reproaching the name of Christ and supplicating heathen gods, they were pardoned; they were cleared of the accusation of believing in Jesus by doing what no Christian would ever do. *The kings and rulers of the earth*, as foretold, *took counsel together against the Lord and against his Anointed*, and exerted their power to extirpate his faith. But had they taken counsel how they could confirm and consecrate the testimony of every martyr to all succeeding generations, they could not have accomplished that purpose so perfectly as by fixing as they did on the one essential point "whether each one was a Christian," and by endowing them thus with the power of sealing their testimony with their blood.

It would be hard, we think, to deny that the love of liberty glowed in the breast of the courageous Hampden, or that such a feeling was unknown to those who fought and fell with the devoted Kosciusko. And is it generous or is it just, as skeptics have often done, to pass by, as a worthless and disregarded thing, the blood-bought testimony of those who freely laid down their lives in express verification of their faith in Jesus? Is the mind of man so blinded by the god of this world, and his heart so corrupted by the love of it, that the death in mortal combat of those who, contending for the death of their enemies, fell in the pursuit of civil liberty (a precious blessing, but often only an abused name), shall become the theme of high eulogy, and their names be adduced in honour of an age; and yet, at the same time, shall the death of Christian martyrs, with whose self-devotedness no passionate or selfish feeling intermingled, become in contrast a theme for reckless ribaldry? And shall all the power of their matchless *testimony* give way for ever in the minds of thousands to a mere metaphysical subtilty, which comes out on trial a demonstrated and palpable fallacy, and which itself, as foretold, is a direct proof of the inspiration of one of the martyred witnesses of Jesus? We boast of enlightened

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times. But whither, in this respect, has the reason, no less than the better feelings, of man fled, that testimony, in itself so abundant, and vouched for centuries in a manner altogether unparalled in history, should have been so greatly disparaged? If any demonstration could give evidence of any truth, it surely cannot be denied that those believed in Jesus who, when asked if they were Christians, resolved the question by their death rather than deny their master. And this fact once admitted, and the concessions of their enemies being borne in mind, and all the concomitant circumstances considered, how can the conclusion be rationally resisted, that their faith was true even as it was strong?

An instance may be adduced to show in what manner Christians testified to their *common faith.*

The epistle of Clement, written in the name of the Church of Rome to that of Corinth, may be said to transmit to all subsequent ages the testimony of these churches to the faith of the gospel. Epistles in the New Testament were addressed to both; and they had alike been converted to Christianity by apostles. Tacitus has shown us how, in that very age, the faith of the Christians at Rome was the cause, from the odious name which they bore, of the martyrdom of many. In the days of Trajan, Ignatius, journeying as a pilgrim to the scene of his martyrdom, from Syria to Rome, wrote epistles to various churches (A.D. 107), and thus incidentally called forth their testimony, or confirmed the fact that their faith in Jesus was the same as his own, as deputations from the churches met him on the way, while he rejoicingly went to seal his testimony with his blood. An epistolary interchange of Christian affection subsisted between him and the renowned Polycarp. And in the epistle of the Church of Smyrna concerning the martyrdom of Polycarp, which is addressed to the Church of Philadelphia, and all the churches in every place, and to which Gibbon refers without the expression of a doubt of its authenticity, we learn some precise and striking facts illustrative of the faith, and patience, and faithfulness unto death of primitive martyrs; and we read especially how that man's life was closed who had been the disciple and companion of the apostle that followed Jesus, till he stood at the foot of his cross as a witness of his death, and, in common with all the other apostles, was the witness also of his resurrection from the dead.

Polycarp laid down his life at Smyrna, in the midst of the flock which for many years he had fed. And they knew his doctrine, as in his epistle it may still be read, to which he set his lifeblood as a seal. Many of them, as well as their pastor, were counted as sheep for the slaughter, whose martyrdom preceded his. Imprisoned, and condemned to wild beasts, to the cross, or to the stake, because of their Chris-

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tian profession, they were in vain importuned, even by the proconsul, to regain their liberty and to redeem their lives by a word. The severest tortures were inflicted upon them, and their bodies were laid open by scourging, and placed on sharp instruments and the points of spears, to try if their spirits could be broken and their faith be disowned. Not one groan or cry could be extorted from many a victim, in their voluntary sacrifice of mortal life, though the *spectacles* at Smyrna, in the time of the *games*, seems in the variety of torments to have almost vied with that of Rome. When the savage crowd of dark idolators witnessed the dauntless magnanimity and indomitable faith of such Christian heroes, who triumphed over death, amazed at their fortitude, but enraged at their steadfastness, they cried out, "Take away the atheists; let Polycarp be sought for."* The pagans in their wrath thus unconsciously called for a higher testimony, and soon witnessed a martyrdom, as the epistle terms it, according to the gospel. Soldiers went out into the country as against a thief, with swords, to seize the venerable bishop, who delivered himself into their hands, saying, "The will of the Lord be done." He supplied his enemies with food, and asked them for nothing but an hour to pray. This his preparation finished, he went forth to martyrdom. A magistrate met him by the way, took him in his chariot, and sought to cozen him by kindness to call Cæsar Lord, and to offer sacrifice; but failing in his purpose, dashed him to the ground. The Christian champion, though hurt by his fall, having entered the arena in the midst of the clamorous crowd, next withstood the remonstrance and entreaty of the proconsul, who as vainly importuned him to have respect to his old age, as previously he had urged a juvenile martyr to have pity on his youth, who, despite of his entreaties, fearlessly provoked the wild beasts, that he might be more speedily their prey. When asked to swear by Cæsar, and to join in the cry, "take away the atheists," Polycarp looked round upon all the idolatrous crowd, and stretched forth his hands towards them, groaning in spirit, looked up to heaven and said, "Take away the atheists!" Farther besought to swear by Cæsar and be free, and to speak evil of Christ, he replied at the word, "Eighty and six years have I served him; never has he injured me; and how can I blaspheme my King and my Saviour?" "Swear by Cæsar's fortune." "Why do you constrain me to swear by Cæsar? do you know who I am? Hear me openly proclaim, I am a Christian. And if you wish to learn the Christian doctrine, give me a day, and

* Αιρε τους αθεους, ζητεισθω Πολυκαρπος. Epist., p. 16; Cotel., t. ii., p. 196. The term atheists, applied to the Christians, as denying the heathen gods, shows that the religion of Jesus was their only crime, or the faith for which they were put to death.

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hear me." To the proconsul he appealed to judge of the truth of the doctrine which he maintained; and he owned his obedience in all things not sinful to the powers that were ordained of God. But the arguments of paganism lay in the cage of the lions; and when remonstrance failed, the reason and reply of the proconsul was, "I have wild beasts, and to them will I cast you if your mind be not changed." "Call them," said Polycarp; "we are firmly resolved not to pass from better things to worse; but for me the transition is blessed—from severities to things just"—the just recompense of reward. Again the proconsul exclaimed, "If you fear not the wild beasts, the fire shall consume you." "You threaten me with the flames of an hour," was the answer; "and you know not of the fire that shall never be quenched. But wherefore this delay, bring what you will!" Thrice was it proclaimed throughout the multitude that Polycarp had confessed himself a Christian. That word was his death-warrant. Instantaneously the shout arose, "This is the violator of our temples; this is the destroyer of our gods, who said that their images are not to be adored. Send out a lion on Polycarp." But the time for such sports was then passed, and the deed was not lawful. And all with one voice cried out that he should be burned alive. Jews and pagans rushed to the workshops and baths for fuel and fire; and all things in a moment were ready for the sacrifice. So also was the victim. And when, according to wont, they were about to fix him to the stake, "Leave me as I am," said the magnanimous martyr; "He who gives me power to endure the fire will enable me, without your fastenings, to remain unmoved in the midst of it." Ready and willing to be offered up, he raised his eyes to heaven and said, as neither *atheist*, nor pagan, nor skeptic ever spake, "O Lord God Omnipotent, Father of thy beloved and blessed Son, Jesus Christ, by whom we have obtained the knowledge of thee; God of angels and of archangels, of universal nature, and of all the race of the just who live before thee, I give thee thanks that thou hast accounted me worthy of this day and of this hour. For this and for all things I bless thee, with thy eternal, divine, and beloved Son, unto whom, with thee and the Holy Spirit, be glory, both now and for ever, Amen."* That song was begun which shall never cease, and that testimony was given which shall never die. The spirit of faith would not be subdued; and in the breast of the martyr the love of Jesus was stronger than death. The proof of his faith was its trial by fire, and the truth of the gospel shone brighter in the flame. In what the Spirit said to the angel of the church of Smyrna, we read, "Be thou faithful unto death, and I will

* Epist. de Polycarpi Martyrio, p. 19-25.

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give thee a crown of life."* And thus died Polycarp, the bishop of Smyrna.

Many martyrs preceded Polycarp, as many followed after him. In the earliest ages of the church, every Christian had to come forth from the crowd of pagans or of Jews, who thirsted for their blood, because of the change of their faith. The religion of Jesus was then new; the facts on which it was founded were then recent; the lives of the witnesses were in jeopardy every hour, and were not held dear for their King and their Saviour; the natural love of life and the natural power of sin were alike overcome by the strength of their faith; if in this life only they had had hope in Jesus, they were of all men most miserable; and they must, as then they might, have been assured by infallible proofs of the certainty of *the things* in which they believed. And their testimony was not to be trodden down by the wild beasts which devoured them, nor to be extinguished with the fire in which their bodies were consumed. In the lifetime of some of the apostles, a public *spectacle* in the capital of the world openly showed, in all the diversity of cruelties which satanic ingenuity could devise, by the death of many believers in Jesus, how *great things they suffered for his name's sake*, and how they were *offered up in the service and sacrifice of their faith*. And if we look to Bithynia or Smyrna, we see how, in the immediately subsequent generation, the way to martyrdom was filled with those who bore the testimony of Jesus. "Freedom shrieks," it has been said, when her votaries fall; but faith shouted when her martyrs died. The stake to which Christians were bound, the fiery pile with which they were surrounded, the red-hot iron chair in which they sat, the boiling oil into which they were plunged, the wild beasts to which they were cast, the cross to which, like their Master, they were nailed, the sword of the gladiator, or the axe of the executioner under which they fell, the combustible materials in which they were wrapped, and enkindled, and burned to death, and all the variety of torments to which they were subjected, were the modes by which pagans, in their blind and furious zeal to extirpate and extinguish Christianity, enhanced their testimony to a faith founded on cognizable facts. Their fingers moved not over parchment like those of witnesses to other truths; nor were their hands uplifted, as in a court of law, to give the last solemn confirmation which man can innocently require of man; but after having been themselves *living epistles* by the holiness of their lives, they laid open their inmost veins to the scourge, they kissed the cross, or embraced the pile, and with their burning and bleeding bodies, when dissolved, their testimony was written in "long streams upon the ground."

* Rev. ii., 10.

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The reader may have thought that the Christian testimony was spoken of with disparagement in the preceding pages, as if of itself it were untenable or weak. But none who knows in the least what it is, and how wholly free, when rigidly tried, of any such imputation, can think for a moment that it is to be given up, or that any portion of it can ever be justly abandoned, for all the cavils of captious skeptics, who mock the evidence they dare not meet. Viewed singly and disjoined from prophecy, it may not have been always seen in its true position, nor valued according to its proper strength. But well may it seem sufficient, though standing alone, to convince or to condemn gainsayers. It has a positive power, which is increased and not diminished by the relation which it bears to other portions of the Christian evidence. Precious in the sight of the Lord, as it is said in the Old Testament, is the death of his saints; and more precious than their life's blood, as they themselves did prize it, is the testimony of the martyrs of Jesus, the rich legacy bequeathed by their death to the church in every age. It is not, indeed, to be regarded as the sole evidence of the Christian revelation; nor is any other to be regarded solely, exclusive of it. But the voice of prophets conjoined with that of martyrs, each being re-echoed by the enemies of our faith, form the harmony and the power of the Christian evidence; and unitedly charm so wisely, that they might well disenchant the doubting mind of the demon of unbelief. And instead of there being any weakness or discordance on the one side or on the other, now that the testimony borne by heathens and believers to Jesus and to his cause is, though but in part, before us, and that some estimate of its value should here be made, we feel utterly incompetent to the task; and were our limited space enlarged a hundred fold, we would despair of being able to convey any adequate conception of its fulness and its force.

In vain would we ask of any other book or of any other history so full and continuous a testimony on its behalf. And in vain would we look for any other events in the whole history of man, accredited to the world by the martyrdom of thousands as a testimonial of their truth. And nowhere could we see such a combination of principalities and powers, the intellect of the wise, the interests of the worldly, the efforts of the mighty, and the passions of the mean, the imperial mandate, and the popular phrensy, all directed at once and for a long continuance against any cause as against the Christian religion, from the period of its first promulgation in the world. Men without a weapon but a word, and without a crime but a name, withstood the world in enmity and at war against them. The religion of the empire fell before the fishermen of Galilee. Earthly conquerors might,

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like the Mohammedans, impose on the vanquished an earthly and a sensual creed, to which the carnal mind would yield an easy credence. But in the propagation of Christianity, the weak things of the world set at naught the things that were mighty; the death of its defenders gave new life to their cause; the vanquished conquered; and even in death itself they were victorious. And if ever on earth there was a time when an illustration was given, that truth is great and will prevail, it was when the gospel, in its purity and prime, triumphed in defiance of persecution; and when the witnesses of Jesus, who knew in whom they believed, were faithful unto death, and all the gates of hell could not prevail against the *word* of their testimony. And how else, but from infallible proofs and demonstration of power and of the Spirit, could they have been persuaded of the truth of a new religion, for which they abandoned the faith of their fathers, suffered the loss of all things, became a spectacle to the world, took up their cross and followed their crucified Master, adorned his holy doctrine, crucified the flesh, overcame the world, and, rather than breathe a syllable against Jesus, voluntarily braved death, however terrible its form?

If it be alleged that multitudes of both sexes, of all ranks, and of every age, exposed themselves to reproach, misery, and death, by irrationally and causelessly embracing a faith which commanded them to try all things, and to be always ready to give a *reason* of their hope; that self-preservation, the first law of our nature, was changed, without any rational persuasion, or just and adequate cause, into a widespread and prevailing principle of self-destruction, and ease and liberty were forfeited, torture courted, and death defied, without a valid reason, rather than cast a few grains on an altar, or utter a few words which implied a denial of events then recently and openly transacted; that impostors were combined, to their manifest misery, for the promotion of righteousness; and that Christians were inured to habits of temperance, chastity, integrity, and every virtue, from the belief of a lie, then it must be admitted that every law of the human mind was suspended and subverted; that hell must have changed its character and man his nature; and that a miracle would not be here sought for in vain. But the whole history of man, and the instinctive feelings in every human breast, protest against the belief of a moral phenomenon so monstrous, and so invariably contrary to universal experience.

Though the case, even in this single view, stands thus, yet the whole Christian testimony is disregarded and discredited by Humists solely because of the nature of the facts which it is borne to substantiate. But it is in this very thing, or because of the very truths which constitute the Christian

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faith, that, as remains to be seen, the great strength of the testimony lies. For the truths to which witness unto death was borne are those only which prophets had foretold; and the history of the martyrs of Jesus, at that express and defined period, is summarily comprehended in their word. It is true, in fact, as it was written in prophecy, that after *the Messiah was cut off*, the city and sanctuary of Jerusalem were destroyed, the daily sacrifice which was offered there was taken away, and the abomination that maketh desolate was set up. But the people that knew their God were strong, and did exploits; and they that understood among the people instructed many; yet they fell by the sword, and by flame, and by captivity, and by spoil many days. "The blood of the martyrs was the seed of the church;" and the sure word of prophecy was fulfilled concerning those who loved not their lives unto the death, in testifying those things which the prophets aforetime had testified of Jesus.

CHAPTER VII.

APPROPRIATION OF THE ARGUMENTS OF CELSUS, PORPHYRY, AND JULIAN, IN PROOF OF THE GENUINENESS OF THE NEW TESTAMENT, AND THE MESSIAHSHIP OF JESUS.

SECTION I.

The religion of Jesus, which braved the edicts of emperors, and which no iron yoke could crush, was not destined to fall before the pen of sophists. It prospered and prevailed against every mode of trial, and every form of opposition that could be devised or put in action against it. And history is clear that it never sunk till first it was corrupted. Christians were slaughtered, but Christianity increased. It frustrated the counsels of princes, and set at naught their power; it braved the rage of wild beasts, and the fury of barbarous men; and it passed unhurt through the fierceness of fire. It was not for death to daunt the spirits of those who believed in Him by whom death itself had been vanquished: and when terror failed to extirpate faith, philosophy, falsely so called, took up the task which principalities and powers had tried in vain to accomplish. But it behooved not those who professed to be guided by that light which alone can enlighten the nations, and whose commanded duty it was, by an authority which they held to be Divine, to be ready always to give an answer to every man that asked

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them a reason of the hope that was in them, to shrink from the arguments of gainsayers. The weapons that are not carnal are those alone which the Christian can take up. But with these, when needful, he may contend earnestly for the faith. The vantage ground of reason is the proper field of Truth; and *that* "the children of the light" must ever claim as their own, where no foe, with impunity, can stand up against them. And in proof that the God of Truth is on their side, it is their prerogative, we maintain, to keep that field which they claim, and their privilege to hold forth the surrendered weapons of their enemies, as the tokens of their triumph.

The adversaries of the gospel, in these latter times, while indulging in theories of a seemingly opposite tendency, have practically taught us that, judging from *experience*, nothing is more credible, however strange at first it may seem, than that the bitterest enemies of our faith should unconsciously, even without resigning their arms for our use, prove its ablest defenders. Of yore, as of late, they have done all the work; and they have left nothing for the Christian to do but to repeat their words and to tell of their doings. Do we want a witness above all others to testify of the facts which, in modern times, form the express accomplishment of ancient prophecies?-there is not another, as the man of our choice, who can stand up beside Volney, and claim the suffrages of all believers. Do we seek, according to the Scriptures, for the great argument of scoffers in the last days? the scoffing Hume, applauded and followed by a host of kindred spirits, proclaims himself its author. Do we stand in need of an interpreter, by facts and not by fancies, of the more symbolical predictions which have long baffled the skill of Christian writers, and which involve the decline and fall of the Roman empire, and, in connexion with it, the fate of the church and the history of the world, who can be compared to Gibbon, whose name is associated with the theme? Seek we, in looking to times long past, to know of the origin and rise of our faith, and to find some record concerning it so ancient as closely to follow up, in time, the Acts of the Apostles? Tacitus, the Roman historian, speaking of a *new* religion, which he called a detestable superstition, is ready with his vouchers. And do we inquire more closely, whether, in fulfilment of ancient prophecy, kings and rulers took counsel against the Lord and his Anointed? Pliny and Trajan, the governor of Bithynia and the emperor of Rome, present their letters, and show us the counsel that was asked and given. Are we more inquisitive still, and do we wish to be informed whether the disciples of Jesus, as it is recorded that he foretold, were hated of all men for his name's sake? another emperor also bears witness to the importunate de-

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mands and loud clamours that were raised and urged against them; and, as if he had sat upon his throne on purpose to verify the words of Jesus, that Christians would be brought before governors and kings for his name's sake, he issued a rescript, in which we read that they were not to be charged but in a legal manner in court, where they might answer for themselves, and that the governor should take cognizance of any accusations against them. Or if, distrusting the efficacy of the faith in Jesus to purify the heart, while we look at nominal Christendom as it is, unpurged from iniquity, we seek to know if ever there was a time when the doctrine of the gospel was adorned by those who professed it, and whether the life of the Christian was then in happy harmony with the death of the martyr, the enemies of our faith take up the testimony in their behalf, and show us that their lives were practical illustrations of the precepts of Jesus.

With the proofs of such infatuation on the part of our enemies, in ancient as in modern times, multiplying before us and thus instructed,

Fas est et ab hoste doceri,

would we not be forsaking *experience* as our guide if—in seeking some evidence that the New Testament Scriptures were written in the age and by the persons they profess to be, even by the evangelists and apostles of Jesus, and also that the facts of his life and the nature of his religion were the tokens and testimonials of his Messiahship—we were not to inquire whether our enemies be not here also ready with their aid? In the providence of God, we may be permitted to say, for such things come not by chance, it is even so. And they who first vented their malice against the gospel by their writings, as others did by actions, are now, in their proper order, our witnesses, and lead us on to the direct demonstration that the gospel is alike authentic and Divine.

The faith of Christians stands not in the wisdom of man, but in the power of God. From first to last the wisdom of man has often been in active exercise against it. The talent of some of our adversaries is not to be denied, however much the mode of its exercise may be deplored. And, without impeaching their title to philosophy, we may wish that they were truly wise. Things Divine, as is written, may be hid from the wise and prudent, and yet be revealed unto babes. But it is also said that God frustrateth the tokens of liars, and turneth wise men backward. And however great may be the talent of those whose wisdom is leagued with error and directed against truth, they only make the triumph of the cause which they oppose ultimately the more conspicuous and complete. And not in a solitary instance only,

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but by repeated and increasing examples, their talents, in despite of them, are turned to the proof of the word of the Lord. And the greater the primary display of their ingenuity, so much the more do they labour for the final confirmation of the Christian faith. And as Volney, by drawing with much labour a picture of Palestine, as if he had stood alternately on Pisgah and Tabor, was thereby the better witness of the faithfulness of the picture drawn by the prophets, and manifested thus the extreme precision of the prophetic word, so the earliest writers among the enemies of our faith, Celsus, Porphyry, and Julian, the talented infidel penmen of their times, afford a new series of illustrations of the same truth: and by taxing all their art, in their own time and way, to disparage the scriptures by multiplying objections, they multiplied proofs. Seeking to sustain a system of error, and deriding as foolishness the truths of the gospel, they were able, by an ingenuity devoid of ingenuousness, to show, in a great variety of instances, how the writings of the disciples of Jesus appeared unto them foolishness: and thus, as every reader may judge, committed by their own words, and taken in their own craftiness, they adopted the most effectual means, above all others in their power, of imparting the most abundant and decisive proof of the antiquity and of the genuineness, as such, of those very scriptures which they vilified; and, while catering for infidelity, they have laid up a treasure of imperishable testimony to the genuineness of the scriptures, which was not controverted in their time; and now, when the inspiration of the prophets may be witnessed by every man who has eyes to see and ears to hear, be he Jew or Gentile, that fact transforms their objections into proofs as clear and conclusive as those of Volney. And palpable illustrations are thus given, from which all may see how the simplicity of truth triumphs over all the plausibility of falsehood.

The renowned champions of paganism strove to overthrow Christianity by reason and ridicule; and failed not to achieve all that argument could accomplish. Their talents and labours subverted the faith of some, served to sanction the incredulity of more, and called forth, on the part of Christians, many vindications of the gospel from their violent assaults. Deists have joined with pagans in deeming their arguments unanswerable. And Gibbon states that "even the work of Cyril (against Julian) has not entirely satisfied the most favourable judges; and the Abbé de la Bleterie (*Preface à l'Hist. de Jovian*) wishes that some *theologien philosophe* (a strange centaur) would undertake the refutation of Julian,"* by whose superior merit, in the estimation of his eulogists,

* Gibbon's Hist., vol. iv., p. 81.

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the celebrated name of Porphyry was effaced. Some of the arguments of Porphyry have been renewed in modern times. And it may be admitted that "the objection, as stated by Origen from Celsus, is sometimes stronger than his own answers."*

The genuineness of the Christian Scriptures, as has been often shown, is manifestly established by the fact that they were quoted as such in the earliest ages, by heathens as well as by believers. And a few examples will show how incidentally this evidence is supplied. But while the record itself was held to be unquestionably genuine, many cavils were subtlely urged against the religion of Jesus as a revelation from Heaven, because its doctrines did not accord with the prejudices or fancies of men. And theories concerning matters of religious belief may be numbered among the many inventions which men sought out for themselves. But the question is no longer left to the arbitrament of vain imaginations, when the inspiration of those prophets is perceived and admitted who foretold the coming of the Messiah. And as the nations that strove against the Lord *were hewn by his servants the prophets* and fell before their word, a like fate by the same means awaits those who, from first to last, have unconsciously argued from *predicted facts* against the Christian religion! And now that the inspiration of the prophets has its proof in hundreds of existing facts, to a degree that no ancient pagan could have credited, the best answer to the objections of skeptics against the tenets or doctrines of the gospel is to appropriate them as proofs that the word of the Lord by the prophets has been fulfilled. And though these arguments of our adversaries were seemingly as strong as once was the wall of Babylon, which for a season held captive the people of the Lord, yet, like it, they too may thus be *swept with the besom of destruction*, till *nothing be left* but confirmations of his word.

In repeated instances, the same objections, couched sometimes in the most revolting terms, so as to forbid their unnecessary repetition, were urged repeatedly by the earliest opponents of Christianity as by some of their late imitators. It is not to be wondered at that a holy doctrine should be hated by the children of men. And as the same spirit of persecution manifested itself, in various places and in different ages, against those who bare witness to the faith, and the same kind of engines of torture were used in places far separated, so the invention of men, exercised in another manner, has been manifested in the adoption of the selfsame invectives against the doctrines of the gospel from age to age. All that we here ask them is, that they would not begrudge

* Paley's Evidences.

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as the use of their own arguments, and that they themselves would look to their refutation as well as to their use. Many of them can happily be traced to their original source; and they were plentifully supplied in the second, the third, and the fourth centuries of our era.

Congenial spirits have congenial thoughts, whatever may be the diversity of time and place. Porphyry may be classed with Gibbon, and Celsus with Paine. With a boldness that was great but not inimitable, Celsus entitled his work "The Word of Truth," and it bears a strong affinity to "The Age of Reason." And both the ancient and the modern calumniator of the word of God chose alike to confute the Christians out of their own writings; the latter not sufficiently reflecting that, in adopting that method of "extinguishing Christianity," as he threatened, the same task had been executed with equal talent at an earlier period of the second century than that in which his was undertaken in the eighteenth; and, consequently, if the argument was valid, that Christianity must have been extinguished many centuries before. His arguments had not the novelty of Hume's one, which is a saying peculiar to "the latter days." And to the modern Epicureans who mock at the truth, whose god is their belly and whose glory is their shame, nothing was left but that, labouring in their vocation by gleaning up the filth of former generations, they might the better illustrate their own scriptural character in their own time, and boasting of *liberty while they themselves are the children of corruption, foam out their own shame.* To know the true value of all such arguments against the scriptures, they have only to be drawn in large numbers from the first opponents of our faith, against whom we may thus easily and truly turn their threat against Christians of confuting, and even more than confuting, them out of their own writings.

It is related in the Acts of the Apostles that when Paul, at Athens, saw the city wholly given up to idolatry, and therefore disputed in the synagogue with the Jews, and in the market-place daily with them that met him, then certain philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus and the resurrection, Acts xvii., 17, 18. At that time, when they first heard a Jew unfolding the faith as it is in Jesus, the philosophers of that city, which was so renowned over the world for its wisdom, might have deemed it condescension to listen to Paul; and might have derided him as a babbler, and mocked at the "new doctrine" and strange things which he taught. Then the pillars of their Pantheon were not shaken, and it promised to be an everlasting temple to all the gods. But when, even while

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yet new, the doctrine first taught by Paul in the market-place of Athens had attained a sway over the spirits of men, to the power and to the progress of which all that had ever been spoken in the groves of the Academy was not once to be compared, when the heathen temples were deserted, and when the unpurchased sacrifices might have been cast to the dogs, the cause of Jesus, however hated, was not thus to be despised; and even philosophers, in trying to resist the efficacy of the "foolishness of preaching," which survived and overmatched every other opposition, had to put all their ingenuity, and art, and reason to the task against the new doctrine that threatened to supersede their indulgent paganism. Conformable to the incidental circumstance recorded in scripture history, to which we have alluded, is the fact that, of all those with whose arguments we are acquainted in this distant age, an Epicurean philosopher was the first to "encounter" the Christians by his writings, in which, too, it may be remarked, he displays precisely the same spirit as that by which his predecessors at Athens are here characterized. It might not be worth while, with abundant matter of direct evidence before us, to mark how the same character is given of the Athenians in the Acts of the Apostles and in the Orations of Demosthenes, and how, at the same time, Celsus also supports the character of an Epicurean philosopher, as described in the same passage; but it may not be amiss, in order to show the frame of the mind of such a witness, to draw an illustration of the manner in which an Epicurean philosopher then "mocked" at the doctrine of the resurrection of the dead. "There is," says Celsus, "another *absurdity* of theirs, that when God shall throw a fire on the world, and all other things shall be destroyed, they alone shall remain; and that not only the living, but they also which have been ever so long dead, shall come forth out of the earth in their own bodies (or in the same flesh), which is no other than the hope of worms. For what soul of a man would desire a putrefied body? Nor is this doctrine of yours agreed to by all Christians, for many among you reject it as impure, and abominable, and impossible. For how is it possible that a body which has entirely been corrupted should return to its own nature, and to its primitive constitution which it has once lost? To make flesh eternal is a thing so unreasonable, that God neither *can* nor will do it."* There is a similarity, nay, identity of argument or of declamation between the most ancient and the most recent opposers of the gospel, and reasons similar to the above, in which Scripture is perverted and God blasphemed, may be found of no remote date in the works of another philosopher of the school of Epicu-

* Lardner, vol. vii., p. 245.

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rus (Byron). It is easy to see how scripture can be at once perverted and ridiculed. The answer of Origen is that the body at the resurrection will be changed for the better, and be fitted for the soul in a state of perfection.

Flesh and blood, the Scriptures of the New Testament affirm, cannot inherit the kingdom of God. And that which is sown in corruption shall be raised in glory. But they do affirm that all that are in their graves shall come forth at the voice of the Son of God, those who have done good to the resurrection of life, and they who have done evil to the resurrection of damnation. But this doctrine, which skeptics scoff at till that day shall come, is but an echo of the voice of prophets, who told of judgments already passed and fulfilling now, as well as of those that are to come. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii., 2. And the resurrection of Christ, which gives assurance of that of his followers, was also plainly foretold, "Thou shalt not leave my soul in hell (in the grave), nor suffer thine Holy One to see corruption." Ps. xvi., 10.

Although it cannot be disputed that the early opponents of the Christian faith displayed great talent and zeal against it, and that they were well versant in the literature of their day, yet, by a fatality instructive to skeptics, their writings are now known chiefly by their fragments, or by the copious extracts which have been preserved by others, and the refutations they met with in the early ages. But while enough has been preserved for the use of believers, as well as for adoption by modern infidels, the very arguments, which may now be adduced for a better purpose, show how bitterly they hated and how boldly they derided the faith of the gospel, and how keenly they contended against it. But chiefly known now as the adversaries of Christianity, they who from fourteen to seventeen centuries ago strove, in their day, to put down the Christian religion by ridicule and by argument in their published works, have had their names and their writings preserved by Christians, and owe unto them their fame, whether for good or evil. And if, as was avowedly the case with one of their fellow-heathens, a persecutor in another form, they wrote in opposition to Christianity for a name in all future ages, then the lesson should not be lost on their more humble imitators; for *experience*, the idol which they profess to worship, and to set up against scriptural truths, might well convey a salutary admonition to other speculatists in such hopes by such means, and teach them the value and the honour of having their names and their writings preserved and transmitted by the instrumentality of those whom they affected to despise, and of being finally condemned to everlasting fame by the ruin which they wrought to the cause which they espoused.

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The elaborate treatise of Celsus may be said to be in a great measure preserved in the works of Origen, who not only states his objections, as they were then and long after well known in his work, but has preserved them also in his own language. "Origen's answer," to use the words of Sherlock, "is not a general reply to Celsus, but a minute examination of all his objections, even of those which appeared to Origen most frivolous. For his friend Ambrosius, to whom he dedicates the work, desired him to omit nothing. In order to this examination, Origen states the objections of Celsus in his own words; and, that nothing might escape him, he takes them in the order in which Celsus had placed them."*

Origen adduces the objections of Celsus in order to refute them, and to maintain the truth of Christianity against all the reasonings and raillery of the heathen philosopher. And while they are thus before us, and have been thus carefully preserved in a manner that is remarkable, their high antiquity alone converts every objection then drawn from the Scriptures into a demonstration of their prior existence, and of their genuineness as the original Christian writings. Celsus could not have cavilled at the Scriptures before they existed; and Origen could not have answered the minute, laboured, and sarcastic treatise of Celsus before it was written. And all that we now need is not the answer of Origen against Celsus, but the objections of Celsus, often common to him and modern infidels, against the Scriptures. Were we even to suppose that these objections have never been rightly answered to this day, it would not affect the purpose for which we would now adduce them; and without entering here into the controversy between an advocate of the gospel and the defender of paganism, it is enough for our object that the truth or the inspiration of Scripture was a subject of contention, and that Origen had to stand up in the defence of the gospels, and to vindicate the very words of our Scriptures against the stigmas of an adversary, even as a Christian would in the present day. And it may be manifest that arguments which infidels in all ages have urged against the credibility of the gospel as a divine dispensation, are direct confirmations of the Messiahship of Jesus.

Celsus, joining his testimony to that of Tacitus and others, stigmatizes Jesus as "the author of this sedition," as he terms Christianity (p. 225). We agree with Celsus that it was a sedition; but a sedition against the powers of darkness, which is allegiance to the God of heaven. And Celsus

* Lardner, vol. vii., p. 277. "Fabricius and Lardner," says Gibbon, "have accurately compiled all that can now be discovered of Julian's work against the Christians."—Hist., vol. iv., p. 81. Lardner has no less accurately adduced many passages of Celsus in the same volume, vii., p. 210-378, to which the reader is specially referred.

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agrees with us that Jesus was its author. But he, like Julian after him, does more. And by this selfsame allegation and argument, they show that in the sedition which Christianity raised against idolatry and the powers of darkness, it is proved to be the kingdom which, in the days of those kingdoms of which the Roman was the last, the God of heaven was, according to the prophets, to set up, and which was destined finally to break in pieces and consume all these kingdoms, and to stand for ever.

"It is but a few years ago," says Celsus, "since he delivered this doctrine who is now reckoned by the Christians to be the Son of God." Pagan idolaters might have boasted of deities old as those of the Hindoos; and Celsus himself might have bowed before many an image made by men's hands at a far earlier date than that of the time of Christ's appearance upon earth. But although we are not satisfied that the question, whether these deities or Jesus was most worthy to be worshipped, has thus to be philosophically determined now, it is some surer satisfaction to receive such early testimony from an enemy, that Jesus was then reckoned by the Christians the Son of God; and, reversing the reasoning of Celsus, that testimony is enhanced and not diminished, even because of the "few years" that intervened from the time that Jesus himself "had delivered his doctrine" till an adversary thus bare witness to the fact; or that Jesus delivered his doctrine at a time when the expectation was universal of the advent of the predicted Messiah.

Celsus, while he settles the question as to the Divine mission and the Divinity of Christ, argues, like a very pagan, that no God ever visited men without being received, especially when he was expected; and, moreover, he ridicules the contention between the Christians and the Jews, and deems it no better than the dispute, according to the proverb, about the shadow of an ass; and reckoning it of no importance, he resolves the whole into this: "both sides believing that a Saviour of mankind is to come; but they do not agree whether he who has been prophesied of be come or not." A believer in the oracles of Apollo might deride the word of the prophets of Israel; but we cannot deem as nothing the word of the Lord, nor think that he has called back his promise, who has assuredly sent forth his judgments. But, balancing things by their importance, we can leave untouched the previous argument of Celsus, and the analogy drawn from paganism, and take up the testimony of Celsus that the Jews, no less than the Christians, believed in the *coming of a Saviour of mankind;* and that the only question between them was, whether he who had been testified of was come or not. That question Celsus himself, by personating a Jew in a large part of his work, while arguing

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against the Christians, and by thus, as it were, uniting, so far as he could, the testimony of both Jew and Gentile, and by the abundance of appeals to the life, the humiliation, and the death of Jesus, might enable us in a great measure to decide. And contemptible though he deemed it, while unconsciously supplying means still useful for its solution, it will scarcely be denied now that that very question is infinitely more important than all that ever were agitated in pagan times concerning all the gods of the heathen. None need to be told that the prophets of Israel were inspired; that they testified of a Messiah, and that the rejection of Jesus by the Jews is a necessary proof that he was the Christ.

Celsus boasts of being able to "tell many things concerning the affairs of Jesus, and those too true, different from those written by the disciples of Jesus. But I purposely omit them." We know, as the last of the evangelists testifies in the last words of his gospel, that Jesus did "many other things" that were not written. But it would be drawing far too largely on our credulity to ask us to believe what indeed could only be insinuated rather than affirmed, that so subtle an adversary could have had recourse to other and better means of overthrowing the Christian faith than those which he adopted. He gives ample proof that it was not from want of will that he would have left the Christian cause uninjured wherever he could hope to wound it. And the fact, not to be misrepresented, is, that, whether purposely omitted or not, he has told nothing concerning the affairs of Jesus different from those written by the disciples of Jesus. And if there could possibly be a doubt of the reason of his refraining to do so, there is none as to his admission of the fact, which could not have been either known or stated if it had not been true, that the history of Jesus had been written by *the disciples of Jesus*. This carries up the testimony concerning the writings of the disciples of Jesus to that early age in which Celsus could even profess to know otherwise many things concerning the affairs of Jesus, and when the events of the life of a person so extraordinary, even in a human sense, could not, from the mere fact of the prevalence of his religion, and the martyrdom of so many for his name's sake, have been unknown, and must have been inquired into. Moreover, the fact is expressly stated, that the history of the life of Jesus was written by his *disciples*, and these are thus peculiarly distinguished from those who embraced the Christian doctrine or believed in their writings, whom he otherwise calls Christians, believers, &c. (Lard., p. 214.)

What the histories of Jesus then received by Christians really were, and what they recorded concerning him, Celsus leaves us at no loss to know; for in full confidence that nothing could withstand his reasoning, he thus sets a seal upon

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their genuineness, "These things we have alleged to you out of *your own writings*, not needing any other witnesses. Thus you are beaten with your own weapons." Celsus produced no counter-testimony—bitter as was his enmity, he brought nothing, not the shadow of an evidence, and scarcely even the form of an accusation, from any other quarter—at a time when all other religions were tolerated, and every mode of paganism upheld; at a time when, as well as before and after, Christians were tortured to wring from them any charge against either their faith or their practice, the writer of a long and elaborate work against them drew his objections against Christianity from the Scriptures, that is, literally, writings of the Christians alone; and limited to them, whether by necessity or choice, he could not reason against these writings, but from them. And hence it became his business to extract largely from the Scriptures; and, for the sake of a single argument, he had often to adduce various texts, and every attempt to show any contradiction or inconsistency between one passage and another involved the necessity of quoting both, and redoubled at every step the proof of the genuineness of the Scriptures, as written by the disciples of Jesus. But as to the boast of Celsus, that Christians were, by the method he adopted, beaten with their own weapons, as he himself might have believed and also convinced others; it was not yesterday that they were thus beaten, and they yet survive the shock. Nor will we give up one word of Scripture for all the assaults of our enemies. And as to our own weapons being used against us as the instruments of our defeat, we grant that the warfare in writing was thus begun by Celsus, and that such was the first bold onset of our foes. But the sword of the Spirit, which is the word of God, is yet in our hands, and never shall be wrested from us. And although our opponents tried to turn it against us, and did indeed take up our weapons, we need but farther to show how effectually they used them, to prove that, on the issue of the contest, they will not take up their own.

Such, in illustration, is the power of the reasoning of Celsus; and so nobly does he use our weapons, that in a single objection, stated in two lines, he gives evidence that none of the Gospels written by the disciples of Jesus were then unknown or unacknowledged, either by believers or unbelievers, as the Christian Scriptures. "To the sepulchre of Jesus there came two angels, as is said by some; or, as by others, one." Matthew and Mark mention one; Luke and John, two. The seeming contradiction—for there is, in reality, none—admits of an easy solution; if one angel was seen at one time, *might* not two have been seen the next moment? but *could* Celsus have scrutinized the Gospels, as it is thus manifest that he did, if they had not then existed?

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It is said, some of "the believers, as if they were drunk, take a liberty to alter the gospel from the first writing," &c. And in the space of eighty years after the death of the last of the evangelists, an unbeliever, as if he were infatuated, refers to the *first writing* or original scripture account, while by the multiplicity of his references and extracts from the Gospels, he laboured hard, as if on purpose to enable us to judge that they are unaltered still.

"Oh light! oh truth!" exclaims our adversary, in refutation of the gospel. "Jesus with his own mouth expressly declares these things, as you have recorded it, that there will come unto you other men, with like wonders, wicked men and impostors" (p. 217). The great discovery seems here to have been, that Jesus having foretold the coming of deceivers and false prophets, who would work wonders (Matt. vii., 15; xxiv., 11, 12; Mark xiii., 22), he himself was but as one of them. But whether Jesus was a wicked man, like those whose coming he foretold, is a question which may hereafter be left to the arbitration of other skeptics than Celsus. Nor is it clear as light, because their works were lying wonders, that his were the same. But well may the Christian exclaim, Oh light! oh truth! on thus hearing that these predictions of Christ, as *recorded* in Scripture, had been *expressly declared with his own mouth*. Could any light be clearer, or any truth more plain, than the testimony which is here given to the record, as containing the express words of Jesus?

An Epicurean philosopher was only labouring in his vocation and defending the doctrines of his master against an opposing creed, in stigmatizing and ridiculing the precepts of Jesus. "They have such precepts as these: 'Resist not him that injures you; and if a man strike thee, as his phrase is, on the one cheek, offer to him the other also.'" And ignorant of the difference between the dispensation of the law and of the gospel, Celsus contrasts the requirements of Jesus with the tolerations of the law. "Moses," as he says, "encouraged the people to get riches, and destroy their enemies. But his Son (the son of God), the Nazarean man, delivers quite contrary laws. Nor will he admit a rich man, nor one that affects dominion, to have access to his Father. Nor will he allow men to take more care for food or treasure than the ravens: nor to provide for clothing so much as the lilies; and to him that has smitten once, he directs to offer that he may smite again." P. 216, 217. That the words of Jesus are here taken from our Gospels is perfectly manifest. And we need not wonder that a follower of Epicurus, looking for his happiness from the enjoyments of sense, should have stood up, as if in self-preservation, against so detested and murderous doctrines, in compliance with which his devotion to his belly as his god would have been done away,

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and an end would have been put to the very life of an Epicurean. Nor was the doctrine to be borne, that revenge should cease to be a virtue, or retaliation to be esteemed a brave and honourable act, and that forgiveness of injuries and love of enemies should be exalted in their stead, to regulate the spirit of so noble an animal as man.

Of that saying of Jesus "that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God," he says, "it was plainly taken from Plato; but Jesus had spoiled the observation of Plato, who says, To be very good and very rich is impossible." P. 213. The meaning may be analogous, but the expressions are not the same. But the saying of Jesus, as quoted by Celsus, we must do him the justice to say, is plainly taken from the gospel.

That Jesus said, "I came not to call the righteous, but sinners to repentance;" and that, on contrasting the humility of the contrite publican with the presumption of the self-righteous Pharisee, he had pronounced the former justified rather than the latter, may be seen from the misinterpretation of Celsus. "It is a saying of the Christians that God was sent to sinners. But why was he not sent to those who were free from sin? What harm is it not to have sinned? God accepts an unrighteous man if he humbleth himself for his wickedness; but a righteous man, who has practised virtue from the beginning, if he looks up to him he will not accept." P. 219. What else could a man, so spiritually blind, do, but testify of the Scriptures by abusing them? The free grace of God in calling sinners to repentance was repeatedly to him a theme of insulting scoffing and bitter invective, and has often been a stumbling-block to others than the self-righteous Pharisee, who have refused to listen to the invitations of the prophets as well as to the words of Jesus, *Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. He maketh intercession for the transgressors.*

Jesus is contemptuously called "the Nazarean man," or man of Nazareth. We take the testimony as to the place of our Lord's abode, before his public ministry began, and to the passages of Scripture in which it is spoken of, as having come from that city which was lightly esteemed: nevertheless, we are not ashamed of Jesus of Nazareth. P. 218.

"If God would send forth a spirit from himself, what need had he to breathe him into the womb of a woman? For since he knew how to make men, he might have formed a body for this spirit." Thus vainly reasons Celsus against the doctrine of the incarnation of the Son of God, and thus clearly does he testify that, from the beginning, this doctrine

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of the gospel was ever the same. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. And from the first to the last of our assailants, illustrations of this scriptural truth have been given, even in respect to the immaculate conception of the Son of God. But Celsus might have known, had he searched the prophecies of the Old Testament as he scrutinized the writings of the New, that that very fact which seemed to shock his pagan apprehensions, and the narrative of which in the gospels he adduces against their credibility, was an essential characteristic of the promised Messiah. And we hold him confessed that such was then the faith of Christians and the doctrine of the gospel.

Jesus, indeed, did not come into the world and live among men in the manner that pagans would have looked for or expected of a God; and the circumstances of his life, and the very fact as well as the manner of his death, seemed, according to their knowledge and conceptions of the celestials, to afford abundant matter for demonstrating that the "affairs of Jesus" were not the acts of a deity. Looking to the things that are seen and to the glory that must perish, they reasoned as if the thoughts of the Most High, the only living and true God, whom they knew not, were as their thoughts. And all that Celsus and his followers say of Jesus shows, as all Christians will admit, that he was not such a one as the gods of the heathens, and that he did not act among men as might have been expected of any of their number.

The chief cities of the world were ever ready to contend for the glory of being the birthplace of a god or of a hero; and despicable did it seem in the thoughts and by the words of Celsus that he who was called the Son of God was born in "a Jewish village!" And yet, out of a Jewish village, thus lightly esteemed and *little* among the thousands of Israel, was he to come forth, according to the word of the Lord by the prophets, whose goings forth had been of old even from everlasting. The words of the prophets are true to this hour; and all the gods of the heathens, but in name, are forgotten. And we need but to be told of a Jewish village, however contemptuous the title may have seemed, as the place, exclusive of all others, where the Messiah was to be born.

Celsus, as if unwilling that any vestige of worldly greatness should in any way be attached to the history of Jesus, accuses the "composers of the genealogies of great extravagance in tracing his descent from the first man and from the Jewish kings, and he jestingly remarks on the ignorance of the carpenter's wife of her descent from the Jewish kings." P. 216. The genealogies are inserted in the gospels of Matthew and of Luke. And he not only speaks of composers

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in the plural number, as implying more than one, but, by speaking of the tracing of Christ's descent from the first man, he certifies specially his knowledge of the gospel by Luke, in which only the genealogy is carried up to Adam. And, in his false estimate of human greatness, little did he know that, in recording his scriptural and actual knowledge of the mean condition of the mother of Jesus, she whose humble lot was the subject of the jest, was not only to be honoured for many ages even in Rome and over the empire, more than any or than all of royal lineage; but that, in kindred idolatry, she was to supplant that of the great goddess Diana, else, had he known it, he might have been the first to fall down and worship, and, instead of railing at her lowly rank, adore her as "the Queen of Heaven." But Christianity was then uncorrupted, and he preferred idolatry to it. The descent of the carpenter's wife from the Jewish kings turns this jest of Celsus into a double testimony of the Messiahship of Jesus, who, though of *the house and lineage of David, and a branch out of the stem of Jesse, grew up as a tender plant and as a root out of a dry ground. He was despised, and we esteemed him not.*

Blinded by the god of this world, and looking only to the outward appearance, Celsus, as if not even deigning precisely to specify their number, states that Jesus, "taking to himself ten or twelve abjects, vile publicans and sailors (or boatmen), went about with them, getting his subsistence in a base and shameful manner." P. 229. Thus did the proud spirit of man look on Jesus and his apostles, for as such we are at no loss to recognise these "abjects," Judas, as it were, being struck out from the number. Whether they too had studied Plato, or by what magic arts they prevailed, or how a pompous paganism, upheld by all earthly power, and defended by philosophers, was soon laid in the dust before them, Celsus, perhaps purposely, has omitted to show. But he has told us of their condition, and that is enough to prove that the power was not of man, and that God did choose the foolish things of the world to confound the wise, and the weak things of the world to confound the things that were mighty, and base things of the world, and things that were despised, to bring to naught things that were. Idolatry was brought to naught by the preaching of the apostles and their followers; and no human wisdom or power was ascribed to them by their enemies, as they claimed none for themselves.

Celsus admits that the reasons assigned by Christians for believing that Jesus was the Son of God, were, that he had suffered for the destruction of the parent of evil, and because he healed the lame and the blind, and, as they said, raised the dead. But these reasons were in his opinion overruled by the mean condition in which Jesus appeared. And his

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reasonings from scriptural facts against the Divinity of Jesus lead him to accumulate the proofs that he was the very Christ, the promised Messiah that should come into the world, of whom all the prophets have spoken. And abundant illustrations, both of the antiquity and genuineness of the New Testament writings, having been adduced, the farther confirmation of the truth by his perverted reasoning may be succinctly noticed.

The manner in which Jesus warned and threatened, saying, Wo unto you, I foretel unto you, is deemed unworthy of a god; and assuredly, if the remonstrances of Jupiter had been disregarded like those of Jesus, they would, in the fancy of a heathen, have been followed by a thunderbolt. But had Celsus looked equally to all the words of Jesus, he would have known that he came not to destroy men's lives, but to save them. To prove that he was not the Word of God, Celsus had only, in his estimation, to know and to maintain that he was but a miserable man, condemned, scourged, and crucified. The cross of Christ, the hope and glory of believers, was an offence and a scandal not to be borne by a defender of idolatry. How, he argues, "could a God be betrayed and deserted by those who esteemed him a Saviour, and the Son and Messenger of the Most High God? If a god, or a demon, or a wise man, would he not have avoided his sufferings if he had foreknown them? Would he have been taken and executed? Would he have cried out, as impatient of thirst, and received the vinegar and gall to drink? Would he not at last, if not before, have delivered himself from all his ignominy, and executed justice on his enemies, who reviled both him and his Father?"

We come not yet to speak of the character of Christ—if we dare speak of it at all—of itself Divine. But though we have borne with the calumniator for a moment, for the sake of the witness, and have seen how the memory of Jesus was mocked while the history of his life was traditionally new, yet we cannot adduce, even in support of our faith, the obloquy that was cast upon the meek, and lowly, and suffering Jesus, even because such was his character and condition on the earth, nor can we listen to the reasons given by an idolater, in an opposite spirit from that of the Roman centurion, to show that Jesus was not the Son of God, without asking this blasphemer of our Lord who or what were the gods which he worshipped, that he, the father of an evil progeny, should have sat as the self-constituted judge of the Messiahship or Divinity of Jesus. As to the former, he knew nothing; for he believed not in the prophets of Israel, or in the God by whom they spake. And if any of his deities had been manifested in the flesh; if such sensual beings had, even in fancy, needed to be incarnate, they might not in-

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deed have brooked the contumely which Jesus bore, nor have suffered as Jesus did, nor would they have gone about, to human appearance, in a mean and despicable manner: but would they have gone about continually doing good? would they have been holy, harmless, and undefiled? or would they not rather, difficult as was the task, have outmatched men in wickedness as in power? Would not a murderer have thereby better sustained the character of Jupiter? Might not Hercules have been sought for in the chief of a ring? Would not a liar, with speed of foot, have been the very image of Mercury? And as a drunkard becomes fit for nothing, would not such a one, without any quality besides, have proved a perfect Bacchus? We go not over the catalogue of human crimes and of heathen gods, themselves fashioned after the impure conceptions of deluded mortals who had changed the glory of God into a lie, but, in answering the charges against the humble and the holy Jesus, as the messenger of the God of heaven and the Mediator between God and man, we cast back every foul reproach uttered against him and his gospel, and, adopting the very principle of our adversary, we aver, that as Jesus did not live as any of the heathen deities would have done, so their gods are not as our Lord, our enemies themselves being judges. But all who believe in Moses and the prophets must see that their railings against the meek, and lowly, and suffering Jesus are testimonials that he was the Messiah, who *did not cry, nor lift up, nor cause his voice to be heard in the streets*, who did *not break the bruised reed, nor quench the smoking flax;* but to whom *the vinegar and gall were given*, and who *made his soul an offering for sin* (Isa. xlii., 2, 3, liii.)

The reasonings of Celsus are, in one essential respect, akin to those of Volney: a false inference is drawn alike by both from known and indisputed facts. In the one case as in the other, as has heretofore been shown, and as will hereafter be seen, the *facts*, from which objections to the credibility of scripture are ingeniously but most falsely drawn, were the subjects of prophecy; but more than this in the case of Celsus, they form also the very substance of the gospel.

It is, we think, from the connexion which subsists between the various parts of the Christian evidence that we may best deduce the great value and importance of the combined labours of our adversaries, while those of each are effective in their proper sphere. Volney and Celsus, dividing the prophecies alike, took their separate share in demonstrating their completion. The former went to Judea and other countries of the East, and unwittingly fixed on the facts which the prophets had foretold, and from hence strove to show, by the power of reason, that no revelation of the

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Divine will had ever been given to man. Celsus, equally blind to what had been foretold, and ridiculing in the most contemptuous terms the question between Jews and Gentiles as to the coming of Christ, takes up the facts recorded in the New Testament, and thereby not only confirms their antiquity and genuineness as the Christian scriptures, but, as he thinks, for the confusion of believers, he also fixes chiefly and as unwittingly on those very things which the prophets had foretold! These two great masters, aided by kindred spirits, would seem to have conspired to divide between them the great and connected portions of the Christian evidence. Both reason wrongly from facts which they state correctly, and which illustrate the truth which they denied. The facts on which their reasonings rest are for us, but their arguments are against us. And we have another and a better witness than all. The spirit of prophecy, having preoccupied the ground which they have respectively taken, maintains it even by their means, and makes use of their instrumentality to fix for ever the testimony of Jesus, where they strove to set up the stigma of reproach and the standard of rebellion against him.

While Celsus denies the truth of many of the statements recorded in the gospel, and while his denial of these is in every instance a testimony of the genuineness of the Gospels as written by the disciples of Jesus, there are many facts which he not only explicitly admits, but the truth of which is directly and essentially implied in the arguments which he draws from them against the credibility of the scriptures; and of these the details of the humiliation and sufferings of Christ form a prominent part in the work of Celsus and in the words of the prophets. After the same manner, of which we have seen abundant examples, Celsus animadverts so largely upon the writings of the Christians, referring exclusively to the New Testament Scriptures and chiefly to the Gospels, that about eighty references or quotations from the word of God, as Christians esteem the scriptures of the disciples of Jesus, are to be found in the first known work published against Christians, entitled the Word of Truth. A brief recapitulation of these may here be given, which refer to the humiliation and sufferings of Jesus, from which he affects to demonstrate that he was not the Son of God, but by which, as will afterward be seen, and as no Christian needs to be told, many express prophecies concerning the Messiah were fulfilled in Jesus.

Jesus, the author of the new religion of the Christians, was a Jew (an Israelite of the tribe of Judah), and was born in a Jewish village. His mother, a poor woman, the wife of a carpenter, who at first disowned her, fled with him, for

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fear he should be put to death by Herod, into Egypt, where he learned the art of magic; and if, on his returning from thence to Palestine, he did some wonderful works, others, according to the statement of Celsus, had done so likewise. He appeared openly as a preacher, but went about in a mean manner, wandering from place to place as a beggar, accompanied by ten or eleven base publicans and sailors, or boatmen. So far from acting like a god (in the estimation of a worshipper of pagan deities), he did not exercise any authority, and, unable even to persuade men, he feebly warned and exhorted them. His very disciples deserted him; he was denied by one and betrayed by another. He suffered himself to be ignominiously taken, and bound, and scourged. He was condemned by a judge, and persecuted by the Jews. He was crowned with thorns, a reed was put in his hand, and he was arrayed in a scarlet robe. When he was led away to punishment, gall was given him. He was shamefully treated in the sight of the whole world, and crucified. But to the last he showed no sign of Divine power by destroying his enemies, nor did he take any vengeance upon them for all their insults and cruelties. He died as he had lived, a miserable man, and suffered till he died, as incapable of saving himself; nor was he delivered in his last extremity by God, whom he had called his Father.

Celsus, falling into the infatuation common to his tribe, by labouring in this the only method to which he could then betake himself to prove that Jesus was not the Son of God, has done all that a heathen could to supply the data for an opposite demonstration; and it is chiefly because of this that, more than may seem meet, we have rested so long on his testimony. Though by averring that Jesus had learned magic in Egypt, he might, in times of darkness to which his own mind was superior, evade the argument from miracles; yet he derided the idea, and utterly denied the fact of the inspiration of the Jewish prophets; and holding them as far inferior to the heathen oracles, it was not without scorn and indignation that he repelled the allegation of Christians that they had testified of Jesus. And, as a witness is questioned in a court of law, we have his own words, could the words of such a man be needed, to show how completely on this point, as on others, he is "purged of all partial counsel" on behalf of the cause which his testimony, so perversely to his principles, goes so directly to maintain.

"The Pythian," exclaimed the indignant reasoner, "the Dodonæan, the Clarian, the Branchidian, the Ammonian oracles, and many others, by whose directions colonies have been successfully planted all over the world, must pass for nothing; but the obscure Jewish predictions, said or not said,

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the like to which are still practised in Phœnicia and Palestine, are thought to be wonderful and immutably certain."*

Error vanishes as truth is seen, even as the light succeeds to the darkness which it dispels. Those oracles which of old overshadowed the world, are now known but in name, as having once existed to the delusion of mankind. But the burning bush, which was first lighted up in the desert by the presence of the Lord before his servant Moses, is not yet consumed; and having cast its light to distant ages, its brilliancy is seen more resplendent than ever; and by its light we can look on the ruins of those cities from which the earliest colonies went forth. And now, when we read how, as in the preceding paragraph, the lively oracles of the living God were contemptuously contrasted with those of the heathens, we see that the irony against the word of the Lord by the prophets is turned into truth. For we know that the Pythian oracle, and all oracles besides, named or unnamed, must pass for nothing, and that the Jewish predictions are wonderful and immutably certain. And as one unbeliever has given us proof that such is the fact—even, we repeat it, immutably certain—were it not that we have still better witness to be preferred before him in those disciples of Jesus whom he denominated abjects, we would seek nothing more conclusive than the arguments of another to show that these prophets, compared to whom all others must pass for nothing, testified of Jesus, and that he is the Christ, for the very reasons which Celsus so vehemently, and indecorously, and blindly urged to prove that he was not the Son of God.

"Oh that mine adversary had written a book, exclaimed the patient Job, surely I would take it upon my shoulder, and bind it as a crown to me."† And so precious to the Christian is the first book that was written against his faith, scarcely yielding in importance or value to that of any other of the adversaries of our faith, precious, however pernicious for the time, as these also have often proved to be.

The value of the arguments and objections of Celsus, in proving the antiquity and genuineness of the gospels, could not easily be overrated. "It appears here with an uncontested evidence," to use the words of Leland, "by the testimony of one of the most malicious and virulent adversaries the Christian religion ever had, and who was also a man of considerable parts and learning, that the writings of the evangelists were extant in his time, which was in the next century to that in which the apostles lived; and that those accounts were written by Christ's own disciples, and, consequently, that they were written in the very age in which the facts there related were done, and when, therefore, it would

* Lard. vii., 250. † Job xxxi., 35, 36.

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have been the easiest thing in the world to have convicted them of falsehood if they had not been true." And, finally, to adopt also the words of Lardner, "We have in Celsus, in a manner, the whole history of Jesus, as recorded in the gospels. For we have traced in him the history of our Lord's birth, life, preaching, miracles, death, and resurrection, all as taken by him from the writings of Christ's own disciples. We have seen many testimonies to the antiquity and genuineness of our Scriptures. It was quite beside the intention of the author that we should derive any advantage from his work, so that we may here apply the words of Samson's riddle or enigma, *out of the eater*, or devourer, *came meat, and out of the strong*, or fierce, *came sweetness*."*

The solution, as the origin of the riddle, in the first instance, was, that Samson, having turned aside to see the carcass of a lion, found in it honey, which he took and ate. More loathsome of themselves than a putrid carcass are many abominable things, engendered by the corruption of the heart, which, from the beginning, have been uttered and written against that faith which alone can quicken those that are dead in trespasses and sins. But we may take of the honey without being tainted by the carcass; and we have found food out of the devourer, and sweetness out of the strong, to strengthen and refresh us in our progress, without turning aside from our path. Celsus was as a roaring lion in his day, as beseemed his calling. He boasted loudly, as if Christianity should have perished by his efforts, and as if he should thus have been the last, as he is the first, in order of anti-Christian authors. But long before his time it had been written in the Old Testament Scriptures, "out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightst still the enemy and the avenger." Ps. viii., 2. And now, when pagan oracles have passed into oblivion, and when the books of the Jewish prophets and of the Christian Scriptures are every day held in the feeble hands of thousands and thousands of little children, strength is ordained to them to overmaster the enemies of our faith; and there is not one among them, if well versant in the Scriptures, who, from the facts on which the arguments and objections of the first great opponent of Christianity are founded, may not give a reason of his hope from the sufferings of Jesus, and a reason of his faith from the writings of the prophets, and in proof of a better strength than ever rested in an arm of flesh, still the enemy and the avenger, even by the words which he hath spoken. It needs not a Samson to approach the dead lion; and out of the carcass, where it could little have been looked for, a child may now

* Vol. vii., p. 268.

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take the honey and eat; and while he finds it safely preserved in the remains of an enemy, may relish the more the proof of the Messiahship of Jesus and of the genuineness of the Gospels, which, like the law of the Lord, are, to all who delight in them, sweeter than honey or the honeycomb.

Having entered thus largely on the testimony of Celsus, as directly given or as drawn from his arguments against Christianity, it is less requisite to enlarge on that of those who, during the first centuries of our era, imitated his example, and thus added at once to the number of the adversaries of the gospel, and of the witnesses on its behalf. Though wise in their own eyes and in the estimation of the world, little did they wot that they were striving against him of whose power the words of the king in the parable, who says of all who opposed him and who would not have him to reign over them, were truly a symbol, of the significancy of which they would be examples, "Where are these mine enemies? bring them forth and slay them before me." Human wisdom, with tokens of their right, they claimed as their own. Human power was on their side, as much blood of the Christians testified. But there was a moral power which they could not resist or withstand: and Christianity prevailed, though the wisdom of the wise and the power of the highest upon the earth were combined against it, and eventually united in the same person (Julian). And re-echoing the words of the author of our faith, and trusting in the strength of the cause which is his, and which he ever will maintain as his own, we may fearlessly ask, Where are these our enemies? They may be brought to the trial, that we may see whether, pursuing the course, they also share the fate of their predecessor and pattern, who first dared to take the words of the gospel as the weapons of his infidel warfare.

SECTION II.

Many adversaries, indeed, rose up against the Christians, who manifested their hostility by acts of violence: and there is no want of testimony to the hatred in which they were held, to the obloquy with which they were treated, to the sufferings which they endured, or to the patience, termed obstinacy, with which, as beseemed Christians, they did bear all things. But while kings and rulers took counsel against them, and the lawless outrages of the mob needed to be restrained, and satirists and moralists sneered at their principles, even when they could not withhold assent to their virtues, few took up the more perilous task of meeting them on

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the fair field of argument, open as it then was to all but Christians alone. And, though persecution followed on persecution, about a century elapsed till another celebrated champion, like Celsus, and one more able than he, took up the controversy anew, and made another stand for established error against conflicting truth.

Though the earliest, as well as some of the latest, of our opponents give us proofs such as we would desire, and though we have no reason to rejoice for the truth's sake that their number is so few, yet it would seem to be a strange argument against the veracity of any book that the statements which it contains—especially if so notorious that their truth might easily have been searched out, and so influential as to "turn the world upside down"—had been seldom controverted, at a time when, if untrue, they could most easily have been disproved; or that its genuineness should be denied, for the reason that it never once was then challenged. It might here behoove our adversaries to bring forth their witnesses to testify against us if they could; and it were no less unjust now to demand of Christians a host of witnesses against them in the early ages, who are not known to have ever existed, than it was at that period to torture believers in order to extort from them the confession of crimes which they never knew. Yet such is the varied manifestation of the same spirit of opposition to the gospel of Jesus, that the want of testimony from among the heathen has, though even that be false, been charged against us. And while we here look in vain throughout a century for argumentative opponents, though not destitute of other involuntary witnesses, a word or two may be dropped on the subject of the alleged scantiness of heathen testimony.

Neither the number of writers nor the facilities of authorship were then so great as they are now; and of the works that were written in the first centuries of our era, many have been lost, and others, still extant, are incomplete. And among those that have come down to us, it is scarcely reasonable to expect that a historian treating on one subject should have written on another. There were besides, at that time, peculiar reasons, as every reader may well conceive, why Christianity was a theme rather to be shunned, if in the way, than sought for, if out of it.

Christianity is now the professed religion of the civilized world; and, however corrupted, its history has long been intermingled with that of many nations. But it presented a different aspect in a worldly view, while the kings of the earth set themselves against it, and while it was slighted as a novelty, derided as foolishness, and branded by pagans as impious. Though the heathen oracles had not become dumb, there would have been none to tell the Epicurean and

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Stoic philosophers, but those from whom they would not learn, that the little rill, which they had seen springing from a region that was barren to their view, would in future ages, to use the language of prophecy, become a "great river, whose streams make glad the city of our God;" and few but the faithful in Jesus traced its progress, as none but they drank of its living waters. It pertained to unbelievers only to mark its course, and, if they could, to check its current; and to the one they were as little inclined as they were unable to execute the other. Christianity was hateful, if not despicable, in their view; and as it did not possess attractions for the children of this world, their fears alone induced them to regard or aroused them to resist it. The progress of the gospel throughout the world was not a choice theme for those who loved to trace the march of earthly conquerors, or to celebrate the praises of the gods of the heathens. One historian, lauding his office, might question whether the man who wrote of noble deeds, or the man who achieved them, was the more illustrious; and another might boast of his service to the commonwealth by writing the history of his country, and perpetuating the glory of the Roman name. But while Greece retained its speculation, and the imperial city had not been cured of its pride, what unconverted Gentile, aspiring to the office of historian, would have taken up the task of recording the acts of the hated Christians, or of detailing the progress of that new religion, which the prince of historians had stigmatized as a detestable superstition? Christianity is so little beholden to the wisdom or the power of man for its primary success, that, as in the case of Epictetus, heathen authors would seem to have sometimes purposely withheld any allusion to facts, of which we know that they could not have been ignorant, as if, on their part, the mere notice of the gospel would have been an act of condescension, and the very name of *Christians* more than they would mention. The silence of those who, notwithstanding, gave ample manifestation of a hostile spirit towards the cause of Jesus, instead of being derogatory to Christianity or militating against its truth, may, with somewhat greater propriety and reason, be construed into an admission that they had nothing to say against it; for assuredly, if they had, such a strange matter of complaint would never have existed.

If, on the other hand, there were some or any of the heathen writers who, in the pure love of historical truth, would, if they had ventured to touch on such a theme, have given a fair representation of Christianity and of its progress, there were other reasons for their silence not less influential. From them, if such existed, it were vain to look for an approval of Christian principles; for whenever the

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learned adopted these, they were transformed into the order of Christian writers, at a time when to write in behalf of Christianity was to be ready for the stake; and, instead of their testimony being thereby enfeebled, it was surely enhanced as greatly as their sincerity was tried by martyrdom. But all who looked not for such a crown, but for fading laurels in its stead, were sparing of their words as they were careful of their life; and testimony to Christianity could not then be looked for but from those who were willing to lay down their lives for its sake. Now that imperial edicts are at best but interesting and useful documents, and when the cry of the "Christians to the lions" has ceased, and no howling for its prey is heard from a wild beast, nor is there any pile to ascend, nor a red-hot iron chair on which to sit, it is easy to say that such a one should have written this or that concerning Christianity; but it was not so safe or easy then, when any direct testimony corroborative of the faith of Jesus was watched with jealousy, and might at any moment have met with death, in its most appalling forms. If history has had its martyrs, they have been slain with the pen: but one needed to be a believer as well as a historian to take up the defence of a cause so persecuted, and to brave the terrors of Christian martyrdom, or even to risk the possible imputation of so dangerous a name.

"After all," to use the words of Dr. Lardner, "we have seen a goodly catalogue of heathen writers in the first and second century, men of great eminence for their wit and learning, their high stations and credit in the world, who have, in their way, borne testimony to Jesus Christ and the things concerning him, and to the Christians, his disciples and followers, their numbers, their principles, their manners, and their fortitude and patience under heavy sufferings, and a great variety of difficulties and discouragements which they met with for the profession of what they were persuaded to be the truth. And Celsus, who in this period wrote against the Christians, has borne a large testimony to the books of the New Testament and to the history of our Saviour."*

The testimony of heathen writers, if not superabundant, is sufficient; that of Christians is ample and uninterrupted: and the utmost, we think, that, in the conclusion of this topic, our enemies could demand, is to show that, besides Celsus, there were other watchful and quicksighted foes as any among them, willing, ready, and able to detect and expose any such duplicity, if such had been practised by the disciples or followers of Jesus. Such men, rising one after another, well fitted for such an office, and bent with all their souls on executing it, were Celsus, Porphyry, Hierocles, and Julian.

* Lardner's Credibility, vol. vii., p. 307.

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Unable to assail Christianity by facts, they attempted to overthrow it by arguments. And from what we clearly know of them, though a great part of their labours has perished, we may at least leave it to their subtilty and enmity to show that, if there had been any deception, they were the men to detect it; and that, if the origin of Christianity, as detailed in the New Testament, had not been undoubted and unimpeachable, they, of all in the world, were not the men to have acknowledged it.

Porphyry, a learned heathen, who was the author of numerous works, wrote a large treatise in fifteen books against the Christians, only some fragments of which remain. It was for a long time in high repute among the Gentiles, and, exclusive of works that remain, in which his arguments are quoted in order to their refutation, several books were written in answer to it, which are now lost. Occasional references to Christianity, breathing the same hostile spirit, are to be found in those of his works which are still extant. And his arguments are repeatedly referred to by different subsequent writers. He was the ablest and one of the most inveterate enemies of Christianity, and the terms "the impious" or "blasphemous" were generally prefixed by Christian writers to his name. It is admitted not only that heathens were confirmed in their hostility to the gospel, but that the faith of many Christians was shaken by his writings. Subtle as he was in argument, and skilled in historical learning, it was no easy matter at that time to detect his sophistry, or to expose the fallacy of arguments with which Christians have had to grapple anew in modern times.

Denying the inspiration of the prophecies of the Old Testament, and combating the evidence which Christians drew from them, especially from the prophecies of Daniel, which speak so explicitly of the coming of *the Messiah*, he found no other subterfuge but to deny the genuineness of the book of Daniel: and he set himself with all his art to show that it was not written by its professed author, but at a period long subsequent to his time. With such ability did he assail its genuineness, and with such subtlety did he search out every semblance of a reason to overthrow it, that not only did one voluminous answer succeed to another in the early ages, but the attention of Christians has been kept alive, age after age, to the objections which he raised, and which infidels in the last century renewed. Though, if his wilful ignorance be not impeached, the candour of Porphyry must be left without defence, because he sought to identify the history of Susannah, which never had a place in the Jewish canon, with the book of Daniel, in order that, thus attacked, they might fall together, as falsely bearing the name of that prophet; and yet his clear detection of the spuriousness of

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the apocryphal production, from a few Greek words or derivations which showed that it was the composition of a later age, gives ample proof of his quicksighted discernment, and that nothing was wanting on his part to detect any deception wherever it could be found, and by the use of every possible means, whether right or wrong, to strip the Christian cause of any evidence which he could attempt with whatever violence to tear away. The warning which he has given ought not to be lost on Christians; that human compositions should never be associated, or joined as a part, with the sacred oracles, and that a wide distinction should be ever made, and an impassable barrier ever stand, between the word of man and that which has God for its author. And while an act of Porphyry may thus instruct men in the present day that such an example should be shunned as sin, more direct benefit is derived from his attack on the book of Daniel, as it is received in its original and uncontaminated form by Jews and by Protestants. For as that book defied him to find in it a flaw such as he had discovered in the spurious legend, he strove in another manner to bring down its date, and laboriously traced out the extreme precision and distinctness with which the history of the kings of Syria and Egypt was detailed, down to the days of Antiochus Epiphanes, inferring from hence that it was drawn from the actual facts, and written subsequently to their fulfilment, and that, down to that period, the professed prophecy was a real history. Thus, according to the fate of the enemies of the truth, were his own feet taken in the snare which he laid, and the learning of Porphyry was applied to the illustration of the perfect truth of the prophecy.

As to the design to defraud Jesus of the testimony of the prophets in the manner which Porphyry attempted, it may be enough to say that the fulfilment of prophecy has proved to be as strictly and literally true since the days of Porphyry, as before the days of Antiochus Epiphanes; and his arguments, which were thought so available then, would be totally irrelevant now. The prophets were not the copyists of historians; but historians, from the days of Herodotus downward, have necessarily and unconsciously been the copyists of the prophets; and in nothing have the prophecies been more clearly read anew than in the discoveries of modern travellers. And were the assumptions of Porphyry now to be maintained, and his mode of evading the testimony of the prophets renewed, and his argument followed out, as he laboured hard and in vain to make it good nearly sixteen centuries ago, it would need more talent and effrontery than his own to show that the writings known by the names of Isaiah, Jeremiah, Daniel, Ezekiel, and all the rest of the prophets, were not written by any of those whose names they bear, nor

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by any Jews of old, nor by any man long after the days of Porphyry; but are mere emanations of yesterday, copied partly from Gibbon and Volney, and only dreamed of as existing before the present century, since the beginning of which many of the facts have been discovered which they professed to foretel.

However great would be the hardihood, or however gross the ignorance, which gainsayers would display by reasoning in the present day against the inspiration of the scriptures after the manner of Porphyry, yet no task can be easier than to draw a plain inference from his attempt to disprove the genuineness of the book of Daniel, and his arguing on the assumed genuineness of the New Testament Scriptures. It is certain that he searched them carefully. He sought, from the various reading of a verse or of a word, to detect any inconsistency or error. He accused the evangelists of magnifying the miracle of Jesus walking on the waters, by having called the Lake of Genesareth a sea (which was merely a Hebrew mode of expression, and was the language of Judea, though not of Italy). He accused the apostles of abusing the simplicity and ignorance of their hearers; and this judge of those who shall be the judges of Israel, censured Peter because he imprecated death on Ananias and Sapphira; and he also censured Paul because he withstood Peter; and from hence he would infer that they acted on different principles and taught a different doctrine; seeking thereby to overthrow the faith of those who rested on the foundation of the apostles as well as of the prophets. But while he thus sought to disparage the New Testament, and to cast a stigma on the first teachers of the gospel, and, in the words of those who defended it, "poured out many blasphemous words upon texts of scripture," it is obvious, from the very adoption of such a mode of attack, that the weapon which he had so successfully used against an apocryphal writing was wholly powerless against the gospel of Jesus, and could not, in the days of Porphyry, be lifted up against it. He could prove that the history of Susannah was not written by Daniel, as is falsely pretended. But he could not attempt to prove that the writings of the New Testament were not written by the disciples of Jesus. He took the words of the author of the Christian faith, as Celsus had done a century before him, as they are recorded in the Gospels; and the New Testament, as forming the Christian writings, was the object of his attack; and every argument which he drew from them was an implied admission or acknowledgment of their genuineness; for he could not charge against the evangelists and apostles any word or writing that lay under any suspicion of having been written by others. If he could have adduced such a charge, we may be sure that he would not have withheld it. A hundred and

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forty years had scarcely elapsed from the time that the last of the Gospels was written, or the canon of the New Testament completed, till the birth of Porphyry. And if aught, at that early period in which he lived, could have been found to militate even in appearance against their genuineness—even the form of an expression or the derivation of a word—which he knew so well how to turn to account, he would have sought it out, and triumphed in the use of it, if he could thereby have been borne out in the semblance of a plausible proof that any portion of the scriptures of the New Testament was not written by the man whose name it bore, or if it had not come directly to the Christians from the hands of a disciple or an apostle of Jesus. Had it been possible for him even to bring forward such a charge, he would not have needed to have gone back to the days of Antiochus Epiphanes, nor to have expended his labour in the incongruous offices of expounding the book of Daniel, and exposing the spuriousness of the history of Susannah. And if he could have substantiated it, the task which he undertook would have been executed to infinitely better purpose by one plain argument, which would have superseded the necessity of all his labours; and the means of accomplishing it, if such had existed, must have been then within his reach and comparatively at hand. It is not to be credited that he would have drawn his reasonings from the Scriptures, or from the facts on which Christianity is founded, if he could either have disproved their genuineness or denied the facts. Had he even attempted thus to impugn the Christian writings, the attack and the defence of the Book of Daniel would alike have been unheard of till the gospel had been here cleared of every shadow of imputation against it.

As it is now easy for men to say what, according to their fancy, heathen historians should have related concerning Christianity at a time when, if they had reported facts with faithfulness, the act might have been the warrant for their execution; so it is easy for skeptics in modern times to deny the genuineness of the New Testament, and to assert, in hopes of being believed by those who know nothing of the matter, that it was not known or recognised as the rule of Christian faith till the fourth, or, if they choose with equal truth to affirm, till the fourteenth century; but it was not so safe or so easy to hazard such an assertion in the second century, when Celsus sought to confute Christians from their scriptures, nor in the third, when Porphyry followed his example. But while the traditions handed down from the apostles were yet new and universal; while the scriptures were read publicly in the assemblies of believers, and the original writings, each of which had been committed to a body of men constituting a church, and had been transcribed

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and transmitted to all the churches, and which were carried about by the preachers of the gospel, were appealed to, even as they now are, in the works of every Christian author; and while the disciples of Jesus, forming a vast multitude, were everywhere ready to testify of their faith in them to the death, and many were actually giving up their lives in testimony of the truth which they contained, a Dioclesian might command the scriptures to be burned, but their genuineness was not to be denied by as bitter and as able enemies of our faith as ever lived.

It may be meet that we give an example of the reasoning of Porphyry, and of the manner in which he founded it on the words of Jesus, and counted them as such, with all the confidence with which a Christian, for other purposes, would now adduce them as the words of his Lord and Master:

"If Christ (as he says) be the way of salvation, the truth, and the life (John xiv., 6), and they only who believe in him can be saved, what became of the men who lived before his coming?" "How came it to pass that the gracious and merciful God should suffer all nations, from Adam to Moses and from Moses to the coming of Christ, to perish through ignorance of his laws and commands? forasmuch as neither Britain, fruitful of tyrants, nor the Scottish nation, nor the barbarous people all around, were acquainted with Moses and the prophets. What necessity, therefore, was there that he should come in the end of the world, and not till after an innumerable multitude of men had perished?"*

We wish not to state objections, even while adduced as proofs, without some slight hint at an answer, though we should thereby be drawn aside from the straight course, and the progress of our argument be seemingly suspended. And for the honour of our faith, and in the name of our country (though far from its shores as we write), we may here, once again, pause for a moment to say that the Scottish nation is not numbered now among barbarous people, because, through the blessing of God, Scotland is a land of Bibles, and that book is the rule of their faith, of which infidels have ever sought to deprive and to bereave them; that such in that land, though not straitened to it alone, but freely offered unto all, and experienced in many more, is the efficacy of the gospel of Jesus in elevating the intellect, even though high and vain imaginations should be cast down; that there are thousands of her sons, so nurtured in the knowledge of Moses and the prophets, of Christ and his apostles, that, in defence of the gospel, they would not fear to cope with the ablest heathen that ever assailed our faith. And there is many a Scottish peasant who would question the wisdom no

* Lardner, vol. vii., p. 438, 439.

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less than the humility of the man who turns the savour of life into the savour of death, and rejects Him who is the way, the truth, and the life, for the *reason* that God giveth not account of his matters unto him as he might think fit to require; and who, looking to scripture, would here have a ready answer, that the Lord of all the earth will do right; that the times of ignorance which God winked at are past; and that, as they who have sinned without law shall perish without law, they who have sinned in the law shall be judged by the law; and that, in the righteous judgments which he will execute upon all, it will be more tolerable for Sodom and Gomorrah, and for the most barbarous people that ever dwelt on earth, than for those who bring upon themselves the greater condemnation of loving the darkness rather than the light. The very text which our adversary quoted, in confutation of other adversaries now, would not be given up by any who look to Jesus for salvation, when the judgment cometh, for all the famed philosophy of Greece and Rome, in which neither the way, the truth, nor the life were to be found. And none can be at a loss to tell that, while his words are a witness against himself, they are a witness also for the genuineness of the scriptures, and that such as we now read them were the words of Jesus, according to the testimony of an enemy, and in fulfilment of the testimony of the prophets, "*Look unto me and be ye saved, all the ends of the earth.*" Jesus came at the appointed and predicted time, and twenty-five centuries ago it was said, *The isles shall wait for his law.**

It may be only farther requisite to give, in the most succinct form, a summary view of the testimony drawn from Porphyry, as may best and most explicitly be done in the words of Lardner, from whose able and decisive work we have so often quoted.

"Porphyry was a man of great abilities. His objections against Christianity were in esteem with Gentile people for a long while. His enmity to the Christians and their principles was very great. Nevertheless, from the remaining fragments of his work against the Christians, and from his other writings, we may reap no small benefit. It manifestly appears that he was well acquainted with the Scriptures of the Old and New Testament; for we have had before us many of his objections against the book of Daniel. We have observed plain references to the gospels of Matthew, Mark, and John, the Acts of the Apostles, and the Epistle to the Galatians; and, in his remarks upon that epistle, probably references to others of St. Paul's epistles. There can be no question made that, in his work against the Christians, many other books of the New Testament were quoted

* Isaiah xlv., 22. Ibid. xlii., 4.

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or referred to by him. In a fragment of his work against the Christians, he has this expression: 'And now people wonder that this distemper has oppressed the city so many years, Æsculapius and the other gods no longer conversing with men; for since Jesus has been honoured, none have received any benefit from the gods.' And in his life of Plotinus he says that there were 'many Christians.' (Vol. viii., p. 158.) It is well that, in the remaining fragment of his work against the Christians, we have evidences of so many references to them as there are. But it may be remembered that Jerome, who seems to have had the whole work before him, said, 'That if because of Porphyry's blasphemies another Cephas must be invented, lest Peter should be thought to have erred, innumerable passages must be struck out of the Divine Scriptures, which he has found fault with because he did not understand them.' The places of scripture, therefore, which Porphyry had remarked upon, were very numerous. Theodoret observes that Porphyry read the scriptures very carefully when he was composing his work against us."

It is not necessary that we should know what were the innumerable or very numerous passages of scripture on which Porphyry animadverted. It is enough that he animadverted upon any in the manner which he did, and that we have so many examples of his reasonings out of the scriptures; we need nothing more to show us the spirit and the talent of the man, and his enmity against the Christian cause. A few quotations from a book, and a few arguments against the doctrines it contains, and animadversions against those who wrote it, are as good as thousands, to establish at once its antiquity and genuineness; and there could not have been a fitter person for that purpose than the celebrated and redoubted Porphyry. More than this we need not ask; for a multiplicity of such arguments would scarcely have increased our proofs. Many of them are unknown; but, while perfectly fearless of them, though they were innumerable and though they existed still, we know that every knee shall bow to Jesus, and that "blasphemies" against his holy name shall not be eternal upon earth; and we cannot lament that the fate which awaits them all is already seen in many of those of Porphyry which have perished.

Of Hierocles, his next successor in the same office, with the exception of one of unknown name, whose work, though large, is now lost, it may suffice to show how well he has executed his part in fulfilling it to sum up his labours in two or three sentences, made ready to our hands by one than whom, on this subject, none was ever more laborious in adducing testimony, or scrupulous in scanning it.*

* Lardner's Works, vol. vii., p. 437; vol. viii., p. 158.

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"About the beginning of Dioclesian's persecution, another work was written against the Christians, in two books, by Hierocles, a man of learning, and a person of authority and influence as a magistrate. He was well acquainted with our Scriptures, and made many objections against them, thereby bearing testimony to their antiquity, and to the great respect which was shown them by the Christians; for he has referred to both parts of the New Testament, the Gospels and the Epistles. He mentions Peter and Paul by name, and casts reflections upon them. He did not deny the truth of our Saviour's miracles; but in order to overthrow the arguments which the Christians formed from them in proof of our Saviour's Divine authority and mission, he set up Apollonius Tyanæus as a rival or superior to him. But it was a vain attempt."*

SECTION III.

To add to such conclusive testimony, is only to redouble proofs. There are superabundant reasons to satisfy the full demands of all reasonable men, and to clear the subject of all difficulty and doubt in the eyes of every man who seeks for knowledge in the love of truth. But to pretend by arguments however strong, and facts however plain, to convince those who are hardened in unbelief, and who desire not the knowledge of the ways of the Lord or of the truth of his word, were to abandon all just pretensions to reason, and daringly to assume the prerogative of the Spirit. Skeptics, gainsaying the verdict of our enemies in our favour, may not be satisfied with the testimony and the decision even of skeptics like themselves. To the arguments of Celsus, Porphyry, and Hierocles, they cannot well object, seeing that they have been the cant of their own caste from generation to generation. But the world, they say, is grown wiser than it was, and the age of reason is come at last. And wise as these men were, and much as they have profited by their wisdom, yet had they lived in the days of these their fathers, at a time when the genuineness of the New Testament might have been tried by live tradition and by the original writings, they would have discovered some ground for alleging what, unhappily, they can now only maintain without reason and assert without proof. Wise as even Porphyry was, who wrote many books and searched many more, they, in their own eyes, are wiser still, and they would have discovered some flaw in the record which he could not find; they, at

* Lardner, vol. viii., p. 158, 159.

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the proper time for finding it, would have discovered something—neither they nor we can tell what the great discovery might have been—which from Porphyry's blindness is now for ever lost, or they would have filched out some secret testimony from the Christians which none else could find, and their wisdom would have achieved what the rack could not accomplish. Before such modest assurance, whether avowed or implied, all the powers of reason and of reasoning must fail. But, even if such assertions could be listened to, or if there were one last and little inlet for conviction to their minds, a witness, if they sought one, there is, according to their own heart, who might wholly remove every remaining scruple, and effectually confirm the testimony, if not previously complete.

Julian the apostate is a well-known name. His immediate predecessors in the imperial throne, Constantine the Great and Constantius, had renounced paganism and professed Christianity, the faith from which Julian afterward apostatized. In his youth he was trained up for an office in the church; "he was admitted to the inferior offices of the ecclesiastical order, and publicly read the scriptures in the Church of Nicomedia."* But the spirit of the world prevailed in his mind over the spirit of faith. Grecian literature had charms for him such as he could not find in the simplicity of the gospel. And the young aspiring prince, fascinated with the reputed and recorded deeds of gods and of heroes, would not, though reading the scriptures to others, be himself taught to follow the meek and lowly Jesus; and, reversing the choice of his uncle Constantine, he chose his place at the head of an army rather than on the bench of a synod. But having been initiated in the church and trained up in the order of the clergy, the means of investigation as to the genuineness of the Scriptures were open to him as they could be to any; and as emperor, he held the archives of the empire in his hands to which the Christian apologists had repeatedly appealed. He was gifted, besides, with no mean talents; and from the large number of his writings within a short period, it is apparent that his pen was that of a ready writer. Surely, therefore, in every view, none was better able than he, if all the ability of man had not been powerless, to take up the controversy against the Christians, and to vindicate, if he could, the honour of the gods to whom he was devoted, and his own apostacy which he was zealous to defend. Having changed from Christianity to paganism, and from being a public reader of the Scriptures to be still more publicly a reasoner against them, the testimony of Julian may be associated, in some degree, with that of Ju-

* Gibbon's History, vol. iv., 65.

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das; and the apostate may stand up beside the traitor to tell if there was any secret among Christians concealed from the world, and to show whether either of them can disclose aught against the master whom he betrayed or the faith which he abjured. Of all cases that could possibly be put, these, perhaps, should in evidence be the strongest, since the proof came from their own lips of the genuineness of the gospel, as well as of the innocence of Jesus. It was not for the one or for the other of this hapless pair to have concealed anything which they could have disclosed against Jesus and his cause, or to have admitted anything on behalf of the gospel which it was possible for them to have denied.

Many edicts, letters, and orations of Julian are still extant, in which there are manifest and express references to Christians and their affairs, and repeated allusions to the Scriptures. They were not only restrained from teaching any of the branches of polite literature, but their children were prohibited from attending the schools where it was taught.* In a letter to Hecabolus, supposed to have been the chief magistrate of Edessa, after the profession of much clemency and moderation towards the Christians, it is added and ordained, in order to facilitate and aid their design of entering into the kingdom of heaven, "since they are so commanded by their most wonderful law,"† that all the money of the church of Edessa should be taken away and given to the soldiers, and that their estates should be added to the imperial dominions,‡ thereby illustrating the prophecy that they should be *spoiled* many days. On the murder of George, bishop of Alexandria, the emperor was not slack in writing to the governor of Egypt to seize on his large and excellent library, and to destroy utterly all the Christian writings; and the treasurer of Egypt was addressed on the same subject, after the same manner.§ In a letter to the Alexandrians, sentence of banishment was denounced on Athanasius, the former bishop; and on their petition that the order should be recalled, Julian, in a second letter, appealing from their faith to their pride, declares, by the gods, that he was ashamed that any Alexandrian should acknowledge himself to be a Galilean. And referring to one passage of scripture after another, he accuses them of not worshipping the gods whom Alexander their founder, and the Ptolemies, and other great princes of Egypt had honoured, but Jesus, whom their fathers never saw, and whom they accounted God the Word. (John i.) He holds forth before them his own apostate example. But, if neglecting such patterns, they would "still follow the instruction

* Juliani Cæsares, Ep. 42., p. 422–4; quoted by Lardner, vol. vii., p. 598, 639, 640.

† Matthew v., 3; Luke vi., 20; Matthew xix., 21.

‡ Ep. 43, p. 424. Lardner, ibid., p. 641. § Ibid., p. 642.

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and superstition of knavish men," there were disciples enough of Athanasius to please their "itching ears." (2 Tim. iv., 3.) And as *many*, according to the sure word of prophecy, were *instructed* by the suffering teachers, he concludes by lamenting that there were among them a "multitude of such people" besides Athanasius and his followers, and by banishing him not only out of Alexandria, as before, but out of all Egypt.

Other letters still more threatening followed; and swearing by the great Serapis, declaring, as better suited to such an oath than to the faith which he had renounced, that, though backward to condemn, he was afterward more backward to forgive; and expressing his extreme concern that all the gods were despised, he sought no service of the præfect of Egypt like that of expelling the wicked Athanasius, "the enemy of the gods," who thinned still more the ranks of paganism by converting Greeks to the Christian faith. In a letter to Arsacius, the (pagan) high-priest of Galatia, he attributes the decline of paganism to the fault of its professors; and, as if he had not altogether forgotten in practice some Christian lessons, he strives to provoke the very priests of paganism to good works from the example of the believers in Jesus. In strange discrepance between cause and effect, he chiefly attributes "the augmentation of impiety" to that humanity to strangers and sanctity of life of which Christians made such a show. Forgetful of motives more effectual than imperial mandates, he enjoins that all the priests of the ancient religion should not only be persuaded, but compelled, to live soberly; but though they were thus to take Christians for their pattern, they were strictly to forbear from the contamination of their conversation or company. Not to be outdone by them in liberality, he commands that hospitals be erected in every city, and that they should be open, without exception, to all. "For it is a shame," says he, "when there are no beggars among the Jews, and the impious Galileans relieve not only their own people, but ours also, that our poor should be neglected by us, and be left helpless and destitute." And to the same purport, in an oration, he accused the impious Galileans of providing for the poor, whom their own priests had neglected, a species of humanity to which they were addicted, thereby recommending the worst of things by an exhibition of their liberality. "For beginning with their love-feasts and 'the ministry of tables,' as they call it, Acts vi., 2 (for not only the name, but the thing also is common among them), they have drawn away the faithful to impiety."* In his Misopogon, or satire upon the people of Antioch, he states that the noble, the wealthy, and the poor; the most, if

* Lardner, Ep. 43, 645, 646.

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not the whole of the city, were offended at him, because they loved impiety. For so impious were they, that when he went, on a solemn day, to pay his homage to the temple of Apollo, there were none present to do honour to the god, nor did the great city provide any beasts for the sacrifice; but, neglecting their duty to the gods, they maintained the poor with their goods, and thus brought their impiety into esteem.*

The apostate is thus constrained to do homage to the humanity and liberality of Christians. And in his invectives against Christian teachers, who turned Greeks from idols to the service of the one living and true God, and in his wailings because of the multitude of Christian converts, the desertion of heathen temples, and the want of beasts for sacrifices to his famished gods, while the poor of the people were abundantly supplied, we read his undesigned testimony to the fulfilment of prophecies descriptive of that kingdom of the Messiah which idolatry could not withstand, and which the Cæsars could not overthrow. *I will give thee for a light of the Gentiles, to open the blind eyes, &c. They shall go to confusion that are makers of idols. The idols he will utterly abolish. The Lord will famish all the gods of the earth; and men shall worship him, &c. The poor among men shall rejoice in the Holy One of Israel, and the scorner is consumed.*†

They who bowed before idols could blaspheme the "word and ordinances of the living God," but those who refused to offer sacrifices would rather be themselves the victims. The charge of impiety brought against the Christians, because they would not worship those who were not gods, may, unhappily with too much truth, be retorted against Julian, the great scoffer of his day. The grace of the gospel, in calling sinners to repentance, was as obnoxious a theme to him as to the prior antagonists of the gospel; and it is not to be wondered at, that they who rejected that grace from the first as to the last, should also misrepresent and revile it. "Julian, in his satire upon Constantine, brings in his son Constantius, in the presence of his father, proclaiming to all in this manner: 'Whoever is a ravisher, a murderer, guilty of sacrilege, or any other abomination, let him come boldly. For when I have washed him with this water, I will immediately make him clean and innocent: and if he commits the same crime again, I will make him, after he has thumped his breast and beat his head, as clean as before.'" The just castigation of Julian by Dr. Bentley, in reference to this and similar misrepresentations on the same subject, is here worthy of a place. "A ridiculous and stale banter, used by Celsus and others before Julian, upon the Christian doctrines of baptism,

* Lardner, Ep. 43, p. 648.
† Isa. xlii., 6, 7; xlv., 16; ii., 18. Zeph. ii., 11. Isa. xxxix., 19, 20.

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and repentance, and remission of sins. Baptism is rallied as 'mere washing,' and repentance as thumping the breast and other outward grimace; the inward grace and the intrinsic change of mind are left out of the character. And whom are we to believe? Those pagans or our own selves? Are we to fetch our notions of the sacraments from scraps of Julian and Celsus, or from the Scripture, the pure fountain, and from what we read, know, and profess? And yet the banter came more decently out of Celsus, an Epicurean's mouth, than out of Julian's, the most bigoted creature in the world. He to laugh at expiation by baptism, whose whole life, after his apostacy, was a continued course of καθαρμοι, washings, purgations, expiations, with the most absurd ceremonies: addicted to the whole train of superstitious omens, presages, prodigies, spectres, dreams, visions, auguries, oracles, magic, theurgic, psychomantic: whose whole court, in a manner, consisted of harcispices, and sacrificuli, and philosophers as silly as they: who was always poring in the entrails of cattle to find futurities there: who, if he had returned victor out of Persia (as his very pagan friends jested on him), would have extinguished the whole species of bulls and cows by the number of his sacrifices. I have drawn this character of him from his own writings, and the heathens his contemporaries, that I might not bring suspected testimonies from Christian authors."*

The cattle upon a thousand hills were not sufficient for a burnt-offering to cleanse a single stain of sin from a single soul. But he who offered hecatombs in vain, in his railings against Christian baptism confirms the word of Isaiah concerning Jesus: *He shall* SPRINKLE *many nations. All we like sheep have gone astray. The Lord hath laid on him the iniquity of us all. He poured out his soul in death. He bare the sin of many, and made intercession for the transgressors.*

In the same degree in which Julian was devoted to superstition, he set himself against Christianity, and wrote a long and formal treatise on purpose of its refutation. And as meekness is not a virtue among the adversaries of the gospel, and would have ill befitted such an emperor as Julian, he entered on the task with no less confidence than humbler assailants, who have put it beyond his power to surpass them in that respect, and began by heralding his success, in declaring "that he thought it right to show all men the reasons by which he had been convinced that the religion of the Galileans is a human contrivance, badly put together, having nothing in it divine," &c. But all his threatenings against the Christian faith were as innocuous as his promise and purpose were vain to re-establish in Judea the commonwealth of Is-

* See Lardner, vol. vii., p. 636.

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rael. He could no more cast down a single pillar of the Christian faith, than he could rebuild the temple of Jerusalem. And all his labour serves to show how surely its foundations have been laid, and that no human power can shake the fabric, which is fitly put together, and is nothing else than Divine.

It is chiefly in this treatise against Christianity, which his panegyrists commended as excelling that of Porphyry, that his enmity to the gospel is most strikingly displayed, and his most decisive testimony in its favour is supplied, in a manner of which he had as little presage as of the results of his Persian expedition. Though his whole work has not proved immortal, any more than the gods he worshipped, many fragments of it have been preserved, and have come down for our use in the present day. The book of an emperor was not to be hidden in obscurity; nor was an argument against the Christian faith to pass in silence. "The elegance of the style," says Gibbon, "and the rank of the author, recommended his writings to the public attention;* and in the impious list of the enemies of Christianity, the celebrated name of Porphyry was effaced by the superior merit and reputation of Julian."† Cyril's large work, in ten books, in answer to Julian, was addressed to the Emperor Theodosius; and to it we are chiefly indebted for the preservation of great part of the treatise of Julian, given, as it is, in his own words, with the exception of the occasional exclusion of blasphemous terms, such as did not strengthen the argument, nor become a Christian to repeat.

Men, recklessly rejecting the word of God, have ever argued on the assumption that his thoughts are as their thoughts, and that all the moral government of the universe, to which they are aliens, lies within their comprehension. That God should have chosen the Jews as his peculiar people, among all the nations of the earth, was abhorrent to the notions of a Grecian polytheist, who worshipped a different patron god in almost every city which he entered. To bring home this charge against the Old Testament and the New, Julian, in support of it, adduced the authority of Moses, of Jesus, and of Paul; and to show that the apostle, like a polypus on the rocks, according to his simile, changed his opinions upon every occasion, he accuses him of affirming at one time that the Jews only are God's heritage, and at another, in order to persuade the Greeks, and gain them over to his side, saying, "Is he the God of the Jews only? Yes, of the

* "Libanius (Orat. Parental., c. lxxxvii., p. 313), who has been suspected of assisting his friend, prefers this divine vindication (Orat. ix. in nocem Julian., p. 255, edit. Morel.) to the writings of Porphyry."—Gibbon, vol. iv., p. 81.

† Gibbon, vol. iv., p. 82.

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Gentiles also;" and hence he founds one of his arguments against the Divine origin both of Judaism and Christianity. And he asserts, as may readily be admitted, that Paul exceeds all the jugglers and impostors that ever were.* There is, indeed, a perfect harmony between the Old Testament and the New; and the one, like the other, is Divine. They who were not a people, as prophets foretold and as Paul affirmed, are called to be the people of the living God.

In arguing against the fulfilment of prophecy, he specially and by name refers to Matthew and Luke, and states that the genealogies recorded by them "had been shown to differ from one another." Ancient as they are, all the objections against the gospels stated by Julian are not original; and here, as elsewhere, he seems to borrow so closely from Celsus and Porphyry as to warrant the presumption that their works, devoted as he was to Grecian literature at an early age, may not have been without their influence in his apostacy, as well as having turned others from the faith. But while Matthew and Luke are charged by him with want of dexterity in recording their respective genealogies of Christ, we cannot but admire the dexterity of our adversaries in supplying us with their conjoint testimony to the undisputed genuineness of the records as written by the evangelists.†

Some farther examples may be given of the reasonings of Julian against Christianity; and little, in the present age, may suffice for our purpose, though all arguments, in all ages, have never been effectual for his.

"Jesus," says Julian, as quoted by Cyril, "whom you celebrate, was one of Cæsar's subjects. If you dispute it, I will prove it by-and-by; but it may be as well done now. For yourselves allow that he was enrolled with his father and mother *in the time of Cyrenius;* but after he was born, what good did he do to his relations? for they would not, as it is said, 'believe on him.' But yet that stiffnecked and hard-hearted people believed Moses. But Jesus, who '*rebuked the winds, and walked on the seas, and cast out demons,*' and, as you will have it, made the heaven and the earth (though none of his disciples presumed to say this of him, except John only, nor he clearly and distinctly; however, let it be allowed that he said so), could not order his designs so as to save his friends and relations." Luke xi. John vii., 5. Matt. xiv., 25. Mark vi., 48. John i.‡ We admit the fact which Julian proves, that Jesus was one of Cæsar's subjects. For he was that *servant of rulers* whom *princes have worshipped*, the time of whose coming was defined by prophets and accredited by pagans.

* Lardner, vol. vii., p. 622, 623. † Ibid., p. 625. ‡ Ibid., p. 627.

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"Jesus having persuaded a few among you, and those among the worst of men, has now been celebrated about *three hundred years;* having done nothing in his lifetime worthy of remembrance, unless any one thinks it a mighty matter *to heal lame and blind people, and exorcise demoniacs in the villages of Bethsaida and Bethany.*"*

"But you are so unhappy as not to adhere to *the things delivered to you by the apostles;* but they have been altered by you for the worse, and carried on to yet greater impiety. For neither *Paul, nor Matthew, nor Luke, nor Mark,* has dared to call Jesus God. But honest *John,* understanding that a *great multitude of men in the cities of Greece and Italy* were seized with this distemper, and hearing likewise, as I suppose, that the tombs of Peter and Paul were respected† and frequented, though as yet privately only, *then* first presumed to advance that doctrine.‡

"But you, miserable people," says Julian, "at the same time that ye refuse to worship the shield that fell down from Jupiter, and is preserved by us, which was sent down to us by the great Jupiter, *or* our father Mars, as a certain pledge of the perpetual government of our city; you worship the wood of the cross, and make signs of it upon your foreheads, and fix it upon your doors. Shall we for this most hate the understanding, or most pity the simple and ignorant among you, who are so very unhappy as to leave the immortal gods and go over to a dead Jew?"

The best and purest days of primitive Christianity had passed before the days of Julian; and evil practices had begun to be introduced, the reprobation of which came not with the best grace or effect from an idolater, though no lover of the truth would utter a word in their defence. Some of these, practised by nominal believers after a false and safe profession of the faith could be made, were so utterly unchristian, that he who vilified the gospel was constrained to vindicate it from the imputation of affording them a sanction.

After censuring Christians for having destroyed temples and altars, he adds, "You have killed not only our people, who persisted in the ancient religion, but likewise heretics equally deceived with yourselves, but who would not mourn the dead man exactly in the same manner that you do. But these are your own inventions; for *Jesus has nowhere directed you to do such things, nor yet Paul.* The reason is, that they never expected that you would arrive at such power. They were contented with deceiving *maidservants and slaves,* and by them some men and women, such as *Cornelius and Sergius.* If there were *then* any other *men of eminence* brought over to you, I mean *in the times of Tiberius and Claudius,*

* Lardner, vol. vii., p. 627. † Ibid., p. 628, 629. ‡ Ibid., p. 630.

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when these things happened, let me pass for a liar in everything I say."*

After the same manner Julian quotes various passages from the Gospels, Acts of the Apostles, and the Epistles, which show that the natural man cannot comprehend the things of the Spirit, although he may, for that very reason, be a more unexceptionable, if not more competent, witness to the writings of the evangelists and apostles.

The illustrations which have been adduced of the humble reasoning but noble testimony of the royal author, show how much could be achieved on behalf of the gospel in a few brief sentences, designed to prove that there is nothing Divine in the Christian religion. And we may well, again and again, express our wonder at the power which our adversaries exhibit, and which, in conclusiveness as to facts, not to arguments, may be deemed irresistible. And it is here, but here only, that believers may yield them the palm; and we can only compare them one with another. Volney was not satisfied with illustrating less than six predictions in a single sentence, which far surpasses the labours of other commentators. And it would require some research into the writings of the fathers, to collect from them so much evidence in so few sentences, referring so explicitly and directly to the origin of Christianity and the genuineness of the New Testament. The arguments having been appropriated by other adversaries, it is but reasonable that Christians should claim the facts. These, upon imperial authority, are, that Jesus was born at the time of the taxing (or, as properly rendered by Julian, enrolling) in the time of Cyrenius, or in the reign of Augustus; that his doctrine was promulgated by himself and his apostles in the reigns of Tiberius and Claudius, the latter of whom died about twenty years after the crucifixion of Christ; that within that period, not only some maidservants and slaves, and some men and women, but Cornelius and Sergius, men of eminence, were converted from among the Gentiles, or brought over to the Christian faith; that, as told in two lines, Matthew, Mark, Luke, and John, were all writers of the Christian Scriptures; that John wrote his history of the life of Christ after the other gospels had been written, and subsequent to the death of Paul and Peter, or according to the date generally assigned by all Christians; and that, previous to that time (about A. D. 68), a great multitude of men in the cities of Greece and Italy had embraced the Christian faith; that the life of Jesus was not only thus written by those who were eyewitnesses of his works, but that Jesus had healed the blind and the lame, and cast out devils, and rebuked the winds, and walked on

* Lardner, vol. vii., p. 630, 631.

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the seas; and that, whether such works in the estimation of Julian were mighty or not, they were not to be denied by those who disparaged them, and that Jesus had ever been celebrated from the time that they were wrought.

Though it was a dubious article in the pagan creed whether the great shield which fell from heaven was sent from the great Jupiter or from Mars, yet a heathen emperor was willing to own himself a liar if any other men of eminence were converted from among the Gentiles, within a brief and limited time, but those who (exclusive of Jews or Jewish proselytes) are named in the *Acts of the Apostles;* and he could say, as expressly as significantly, what things Jesus and Paul had *nowhere* directed to be done. The genuineness of the Christian scriptures is not merely held to be undoubted, but, instead of a Christian challenging a heathen, an unbeliever and a gainsayer challenges Christians to deny or to dispute it, or to bring forward any other or contradictory testimony as to the facts which the Scriptures record, or to the precepts which they enjoin. And now that the word of God is tried, though in a thousand ways, and ever comes out like gold from the furnace, and that the name of Jesus is still honoured after eighteen hundred years, the shield which they would not worship, and the oracles which they would not believe, though adored and revered by those who mocked at the faith of Him of whom all the prophets testified, are illustrations of the scriptural affirmation, that, while the lip of truth shall be established for ever, a lying tongue is but for a moment. And, while the words of our enemies are enduring monuments of the genuineness of our Scriptures, the once adored shield, which, in our skeptical notions, first fell from the forge of some son of Vulcan upon earth, having failed to fulfil its pledge as to the perpetual government of a pagan city, may serve as a memorial of the reasoning of Julian, and, though eaten up of rust and unfit to be worshipped, may be good enough to grace the tomb of the immortals, from whom the apostate, who cast away the heaven-descended shield of faith, believed that the piece of earthly iron came down.

The word of the Jewish prophets turns darkness into light. And our enemies, from first to last, by bearing witness to facts which they foretold, are constrained to prove that the shield of faith which Christians bear hath indeed come down from heaven. The gods of the heathens were not immortals. But he who once was dead is alive again, and liveth for evermore. And those alone are "miserable people" who believe not in Jesus, and die in their sins. The contemptuous designation of a "dead Jew" is itself a sign of his Messiahship. The lion of the tribe of Judah arose from the grave, as the king of the forest, arising from sleep, shakes himself

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from the dust. According to the prophets who spake by inspiration of God, he it is and he alone that was *cut off out of the land of the living, who hath prolonged his days, and in whose hand the pleasure of the Lord shall prosper.* His death was the needful precursor of salvation to man. The Messiah was to be cut off, but not for himself. And it was even *because* he poured out his soul in death that he was to divide a portion with the great and the spoil with the strong.

In the triumph of prophetic and Christian truth, the captive enemies of the cross usher in the heralds of the gospel, strew all their flowers in the way, lay down their palms before the feet of the apostles of Jesus, and bear the chains which they themselves had forged.

Before going forth with the Israelites from dark and idolatrous Egypt, Moses said unto Pharaoh, who sought to keep their goods, "*Thou* must give us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God." Gen. x., 25, 26. And when Joshua had entered the land of Canaan, and conquered the kings that fought against him, he said unto the captains of Israel, "Come near, put your feet upon the necks of these kings; and they put their feet upon the necks of them. And Joshua said unto them, Be strong and of good courage; for thus shall the Lord do to all your enemies." And in passing from the land of our enemies and entering on holy ground, the proudest of our foes must give us sacrifices and burnt-offerings, that we may offer them unto the Lord our God; of all that our enemies would take from us, not a hoof shall be left behind; we may put our feet upon the necks of their captive kings; and the triumph of the gospel may at least be like that of the law.

CHAPTER VIII.

OF THE AUTHENTICITY OF THE NEW TESTAMENT SCRIPTURES.

It would betray equal ignorance and presumption to attempt, within the compass of a few pages, to give anything like a complete view of the credibility of the Christian faith, in respect even to the manner in which it has been communicated, or in which it is set before our reason, and held forth to the belief and acceptance of man. Every writer on such a subject must feel himself encumbered with the abundance of materials, and his only difficulty lies in selecting, ar-

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ranging, and condensing them. This, our only labour, increases at every step as we go on in the investigation of the evidence of Christianity. The mine on which we are now entering has been often explored; much precious ore has been brought from it, some of the latest of which is also some of the richest. And as bright gems, before unseen, ever spring up anew and sparkle beneath the hand of the miner, so, we doubt not, much still remains to reward and bless the researches of those who, in confirmation of the faith of others, as well as for perfecting their own, diligently search the Scriptures. Not in this field alone, but in every other, the analogy holds good between the word and the works of God, that many facts, ever open to investigation in the discovery of truth, have only of late been searched out and applied; and the darkness which, to unobservant speculatists, seemed to hang over both, begins at last to be completely cleared away. All that can be attempted here is a simple exhibition of the form of credibility in which the gospel is set before us. And though it would require terse and massy volumes to exhaust the subject, yet, from the fulness of the matter, a few reflections may suffice to show that, while, as we have seen, there is nothing questionable in the testimony respecting the genuineness of the Christian scriptures as written by the disciples and apostles of Jesus, so there is nothing incomplete in the record, and nothing to be found that can warrant the most scrupulous inquirer to withhold his faith from those witnesses of Jesus who, after the prophets, first testified of Him, and whose writings have come down untarnished from their hands into our own.

Having dilated largely on the testimony borne to the genuineness of the New Testament, not merely because of its importance and abundance, but also and chiefly because many of the facts are little known and not easily accessible to the generality of readers, this reason may well be reversed, and the proof of the authenticity of the gospels and epistles may be drawn within a narrower compass, because the knowledge of the facts on which it mainly rests are within the reach of all. We need but to search in order to discover, or, rather, simply to come and see, how perfectly the very framework of the gospel is adapted to its purpose of conveying to man, in a credible and intelligible form, the revelation of the will, of the mercy, and of the grace of God.

While the proved inspiration of the Jewish prophets, the credibility of miracles even from experience, the Divine authority of the Mosaic dispensation, are all before us, and while the words of the Lord by his prophets concerning the Messiah are yet in our hearing, and demand that their fulfilment should be shown, we neither stop nor stoop to banter with the fancies of men about the impossibility, the improba-

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bility, or the needlessness of a Divine revelation. For reason would be abjured in pausing to question whether the prophets of a God of mercy as well as justice had not a higher purpose to fulfil than to foretel the desolations of cities because of sin; whether he who in times past and in divers manners spake unto the Israelites by the prophets, *might* not speak again by others unto all; whether, as the God not of the Jews only, but also of the Gentiles, he might not give a perfect revelation of his will for all nations of the earth, as, ultimately for their sakes, he had formerly given unto one. Nor do we enter for a moment on the discussion of the question, not to be mooted without blaspheming the name and belying the word of the Holy One of Israel, whether he would keep back his new and everlasting covenant, and break his promise and his oath to the father of the faithful, and to David to whom he had sworn, or whether the limited time never should arrive when Messiah the Prince should come, and be cut off, or whether every threatened judgment should be fulfilled, and every promised blessing be revoked and disannulled. No; the sure word of prophecy is not to be held in abeyance, nor its credit to be suspended, till the fantastic imaginations of men be consulted and satisfied. The verdict of reason, as given by Socrates and Plato, who confessed the need of a revelation from on high, and expressed the hope that a Divine Being would for that end visit the world; every form of false faith; the gross darkness that covered the world; the deep debasement of our moral nature; the imperfect virtue and the sanctioned vices of heathen moralists; their want alike of motives, of means, and of power to reform, or, rather, to renovate mankind; idolatry in all its forms—man, in whom God had put a spirit, bending to stocks and stones, and four-footed beasts, and creeping things, changing the glory of God into a lie, and turning his own glory into the deepest degradation; the blinded consultation of heathen oracles which spoke for hire, pandered to the evil passions of men, and often stimulated to war, and which never uttered a word worthy of the remembrance of the world; the miserable ignorance of the pagan priesthood, who could neither tell nor do anything by which man could be saved from sin, and who acted rather like necromancers than teachers of mankind; the sacrificial rites of the heathens, in all their cruelties, miseries, and abominations, the screams of children passing through the fire, the blood of immolated human victims that long drenched the altars in every country under heaven, and the renewed indulgence in sin so soon as expiated in the blood of their kindred; the character of the gods, patterns of vice, and fit agents of the prince of darkness, under whose domination iniquity would have been perpetuated; the idols that are still

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brought from heathen lands, and all the barbarous deeds that yet are done under the sacred but abused name of religion; every virtue, to the astounding of pagans, that was practised by the early Christians, while the power of the faith as it is in Jesus was felt, and a proof was given to the world what glorious forms, through its efficacy, could be raised out of ruins; every evil that has resulted from the corruption and perversion of Christianity, from whence idolatry was renewed, and the "dark ages" returned, while the light of the gospel was hid, and the commandments of men were substituted for the word of God; and the disorganizing of society and demonizing of men, the experience of which needs not to be told, which followed the national abjuration of the Christian faith, when nothing but the name had to be renounced; all these, but not these alone, even the whole history of our race might tend to show, from the mere outward aspect of the state of man, that human nature was not without the need of a remedy or man of a Redeemer, but that our blindness is such as God alone can enlighten, and our sin and misery such as that God alone could find a ransom. And all cry aloud from every quarter and from every age, that light from heaven could alone enlighten the nations, and that *all the ends of the earth* stood in need of the promised *salvation of the Lord.*

It would be in vain for one man to address another in a language to him unknown. And the mode of communicating truths, though they be divine, has necessarily to be adapted to the faculties and perceptions of those for whose instruction they are revealed. In declaring his will to men and not to angels, it seemed meet unto the Lord, as experience in the case of Israel shows, to make use of human means and human instrumentality, even as throughout all nature he has adapted everything to its object, and has fitted its shell to the worm.

Deriving all our knowledge of external things, and of whatever happens in the world, through the medium of our senses, it is necessary, if we remain not in utter ignorance, that such knowledge be communicated to us in some tangible shape or intelligible form. Far superior to the faint and imperfect traces which oral tradition leaves of events long past, history presents us with their vivid impressions as if they were ever new; and as if embalming them while yet they retained their actual and living form, preserves them from the corruption that preys upon all human things. By its means the past becomes the heritage of the future. And, fitted to the immortal mind, the events of many generations lie open to our view; the evanescent interests of an hour leave, as they pass, an enduring memorial; and as the augury of a higher judgment to come, they may be brought to the bar of

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human judgment; and in the decision of enlightened reason, the heartless lust of power and senseless pride of life, which formed the vainglories of their day, may meet with their merited reprobation; and, in retributive justice, the presage of a righteous judgment, it may at least sometimes happen, that he who exalted himself is humbled, and he who humbled himself is exalted. And thus, looking alone to the mighty influence of their record, none of all who have ever written, though registering the actions of the greatest of earthly conquerors, gifted with the highest genius, and skilled in more than all the literature of Greece and Rome, shall be found worthy to occupy a second place near to those once despised and reputed "abject" Galileans, who wrote the history and recorded the doctrine of Jesus of Nazareth.

History, whatever may be its importance or use, is often of itself imperfect, being sometimes scarcely discriminated from fable, when not drawn from any authentic source, and at other times resting solely on traditions, and unsubstantiated by any contemporary record, or the express testimony of a single individual to whom the recorded events were personally known. In its most perfect form, while it transmits to future ages the knowledge of facts which were influential on the fate of the world and notorious in their acted time, it is drawn not merely from an unvarying and universal tradition, but from the testimony of eyewitnesses, or from original writings and documents bearing on the transactions and records, while they were yet new, or, like an original painting, it may be transcribed from the life as written by one who related what he saw, and with which, it may be, his own fate was involved. In the last and most direct form which history can assume, if its genuineness be admitted, or if it be proved to be the work of its reputed author, then, however distant may be the period to which it refers, instead of any dark or dense medium of transmission that would disfigure every object and obscure the perception of it, there is nothing questionable but the veracity of the historian, and there is nothing between his readers and the knowledge of the facts which he records but the sight of his eyes by which they were seen, and the words of his lips or the writing of his pen by which they were communicated. And the only doubt that can arise is whether he is a false or a faithful witness, whether he sought to palm a fable on the world, however cunningly devised, or whether he plainly told what he saw or what he did, and what he could not but know to be truth. There are histories which rank in this highest class, and that need nothing but their undisputed genuineness and the admitted veracity of their authors to command a direct and immediate credibility. Xenophon's account of the retreat of the ten thousand Greeks, Cæsar's Commenta-

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ries, Josephus's History of the Jewish War, may be adduced as instances. And though the first two of these were anterior to the Christian Scriptures, and the last nearly contemporary with them, they have not lost one iota of their credibility in the lapse of time, which has conferred on them the sanction of ages. Such, in historical researches, is the value of any direct and positive testimony, that, from the want of it, doubts naturally arise and discussions ensue; and the subsequent discovery of a single genuine letter of any party to the event, or from any one who was cognizant of the facts, might, even with a word, suffice to terminate the keenest historical controversy that ever existed. In the deficiency or want of such testimony, any access to the truth is eagerly seized; and when truth alone is the object of investigation or inquiry, proof, such as the case admits of, is generally and readily acquiesced in; for, were it otherwise, historical facts, of all others the best attested and universally believed, would be easily denied, and a skeptic in history would make but little progress in knowledge.

The word that is of God, the scriptural history of Jesus, does not partake of the imperfection that is here attachable to human writings. The testimony was not only sealed with blood, but is of itself complete. And in taking up the New Testament as the genuine writings of the evangelists and apostles of Jesus, we handle documents of a different order, of a more direct kind, and of a more distinctive character, as well as in a more abundant measure, than those which ordinary history presents; and were Christians to take them as a standard, and to demand a similar and corresponding testimony in every particular, before assent should be yielded to any records of anything that has happened in the world beyond the memory of the existing generation, or which their own eyes have not seen, all history would be annihilated, if nothing else could constitute the name but the independent narratives of various individuals who wrote from personal knowledge, who all saw the facts which they describe, or who were familiar with the habits and witnesses of the actions of the man whose character they delineated or whose life they wrote, and who, moreover, were each and all called to give the strongest demonstration that could be conceived of their belief in what they wrote; and the witnesses of Jesus alone could be heard.

Notwithstanding the superior credibility generally and justly attached to direct and immediate rather than to derived or secondary testimony, yet a history, indisputably the work of its reputed author, may bear internal marks of its falsity, and be utterly unworthy of the slightest credit. But whether he be himself deceived, or seek to palm a deception upon others, the falsehood is chargeable on the historian;

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every allegation that the narration is not true is an impeachment of his veracity, if the nature of the events was such that he could not have been deceived concerning them; or a charge against his credulity in believing, and rashness, if not guiltiness, in recording what was false, if he himself had been deluded or deceived. In either case, an alleged history may be proved to be a fable, which the name of the author, though known, would be insufficient to substantiate as fact; and, instead of being believed, he would be rightly held as a fabricator or promulgator of falsehood. The Koran of Mohammed, enjoining faith and forbidding inquiry, may be here adduced as an instance. It was the genuine production of a false prophet, which cannot stand the slightest scrutiny, but bears many marks of imposture. It unfolded a faith that rested on assumptions and allegations which had not even the pretence of a proof, and it was enforced not by argument, but by the sword, and abundance of prey supplied the lack of evidence.

Try all things; hold fast to that which is right, are Christian precepts; and it is not in contravention of such commands, nor in violation of any other to which Christians are required to yield a dutiful acquiescence, that the utmost latitude may here be given to free inquiry, and that men, in the fullest exercise of their reason, may judge of the credibility of the testimony which has been borne by the disciples and apostles of Jesus, whether they be really faithful witnesses or not. Has the New Testament ample or satisfactory marks of authenticity as a historical record? or is there anything in which the testimony which it bears can be shown to be either defective or fallacious? Let the question be put in any way that our adversaries can devise, all that the Christian asks is liberty to answer it.

Having seen, from the most unexceptionable testimony, altogether independent of that of the writers of the New Testament, that Jesus, the author of the Christian faith, was put to death, and that Christianity originated at the very time and in the very manner which they represent; and that its progress in the world, and the hostility which it encountered, and many other facts connected with its origin, were precisely such as they describe, and, though narrated by heathens, are as accordant with the predicted facts relative to the Messiah as with the scriptural history of Jesus; having seen, also, how the writings of the New Testament have been quoted thousands and thousands of times from the earliest ages to the present, without a question of their being the very writings of the disciples of Jesus, and were argued from as such by the earliest controversial opponents of Christianity; and having Hume's argument, by which their testimony was impeached or evaded—of itself a proof that

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one of these writers foretold, as he also refuted, his great argument nearly seventeen hundred years before the skeptic invented it—surely any further discussion as to the admissibility of their testimony would be a tax upon the patience rather than an appeal to the sober judgment of the reader. And enough may have been said to show cause that the witnesses of Jesus are worthy of a hearing, and have a right to demand it; and that, instead of wisdom, it would be the greatest folly to reject their testimony unheard. We have seen how their enemies used the Christian's weapons, and it is but reasonable that they should be taken up at last in defence of the gospel. And the evangelists and apostles of Jesus, confessed as such by our adversaries, may well appeal to the understanding of men, whether they who were ready to die for the faith may not join, in a common testimony on its behalf, with those who strove in vain to testify against it. Let it be seen whether they are found true or false witnesses for God; and let us come and reason together whether these witnesses, whom, as Christians affirm, God had chosen, were left inadequate to the task which he assigned them, or whether men can bring forth better witnesses to events long past, or produce any history of any man that can be proved to be true, and the history of Jesus be left in doubt.

The New Testament, as the record of the life and doctrine of Jesus, is not to be brought down to a comparison with any other history that was ever written, even by an eyewitness of all that he related; it rather bears the character, in every age, of a case ripe for investigation and ready for proof, where each witness speaks in his own name, and their joint testimony may be sifted and compared, so that on the most rigid investigation, however often renewed, the proof may come clearly out, that facts and not fictions are related: that Jesus taught, and lived, and died, and arose from the dead; and that such testimony is borne concerning him, that all who believe in Moses and the prophets must believe in him. And an appeal may be made to the understanding of men, and, in right, a verdict may be demanded from all who do not reject alike the evidence which the gospel imparts and the salvation which it offers, that the word is of God and not of man, and that it is as clear that the Scriptures are true as that they were written by the disciples of Jesus.

On opening the New Testament, we read the testimony of four witnesses, in the form of four distinct and circumstantial histories of the author of the Christian religion. Two of these were written by apostles, and the other two by two disciples of Jesus, of whom the one was the companion of the apostle Peter after the death of Christ, and the other of the apostle Paul. By Luke, the last of these, the *Acts of the*

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Apostles were also recorded. Besides these five histories, there are twenty-two separate epistles, of which fourteen were written by Paul. Nine of these were severally written to seven Christian churches or assemblies of believers, who had been converted to the Christian faith from Judaism or paganism. One of these churches was in Rome, the capital of the world; another in the city of Ephesus, so renowned for the temple and the worship of Diana; and others in various cities of Greece, which was no less renowned for wisdom. These epistles were thus spread throughout the civilized world. Another was addressed specially to the Hebrews, wherever they were scattered. Of the other epistles of Paul, two were written to Timothy, one to Titus, eminent preachers of the gospel, and one to Philemon, a Christian of Colosse. There are, besides these, one epistle of James, two of Peter, three of John, and one of Jude; and the Book of the Revelation of Jesus Christ, in which the spirit of prophecy concludes, as it began, the testimony of Jesus, and assigns the charge to the history of the world, ultimately to confirm that testimony. On the whole, there are twenty-seven separate writings, by eight different persons, partly historical, doctrinal, practical, and prophetic, all referring to one great subject, all gradually unfolding or developing one great system, professedly the revelation of God to man by Jesus Christ, and all assuredly published soon after the introduction of Christianity into the world. On this bare statement of the case, as it is thus presented to the world, and is open to the investigation of all men, there are abundant means of judging of the credibility of the record, and of deciding whether these writings bear the marks of authenticity or of imposture. An advocate opposed to any claim founded on documents like these could not wish for more ample means of exposing any fable, however cunningly devised; and, with such abundant materials for cross-examination, he would be little versant in that art who would suffer unauthentic documents to pass through his hands without an immediate exposure and complete refutation. But seventeen hundred years have not sufficed either for detecting the fallacy or exhausting the proofs of the authenticity of the New Testament Scriptures.

Seeing that the prophets of Israel testified of the Messiah, as well as that the Christian scriptures were written by the apostles and disciples of Jesus, we lay not aside the testimony of God in taking up the testimony of man. But we inquire into the credibility of the latter in order to compare the historical with the prophetic record, that it may be seen how the faith of the gospel stands firm and immoveable on the conjoint and consolidated foundation of apostles and prophets. And for this end a cursory glance may here be given at the

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fulness of the testimony, and the credibility of the witnesses of Jesus.

To discuss at large the fulness of the testimony which they bear to Jesus as the Christ would be superfluous, if not endless labour; and were any one to demand the proof, that alone would be equivalent to an admission on his part that he had never read, if he had ever opened, the New Testament. If the witnesses of Jesus have spoken truth, there never was a fact more completely demonstrated. Each of the evangelists has singly said enough to show that Jesus was invested with a Divine commission, and that the doctrine which he taught must be of God. And in like manner as it was declared to a Christian church by one of the writers of the New Testament, that he was determined not to know anything among them but Jesus Christ and him crucified, so they all wrote as if it had been the determination of each to make Christ and his cause their exclusive theme. The separate histories and epistles which came from their pens comport well with the character and calling of those who had left all and followed him. Witnesses, in ordinary cases, have their minds often distracted with the cares of other things, and yield but a hesitating assent to what they lightly regarded; and in the investigation of facts it is not an unusual task to sift for a few grains of evidence out of a mass of irrelevant matter. But the Christian testimony is of another kind. All that the witnesses of Jesus say tells upon their cause, even where at first sight it may seem to militate against it. Of themselves they utter not a word but in connexion with his cause. And so full is their testimony, that a hundredth part of what they have testified cannot be believed, without admitting that the mission of Jesus was Divine, and that his religion is of God.

As their testimony in regard to all that affects the truth of Christianity is most ample, so their competency as witnesses, in respect to their knowledge of the facts, could not in any case be exceeded. The life of Jesus, during the period of his public ministry, may be said to have been public, or open to the inspection of all. He was the author of a new religion; he taught openly throughout all the region of Judea; and in secret he did nothing. But, besides the multitude of witnesses of his acts and of the disciples who followed him, some, as if constituted a jury to sit and judge, not from the testimony of others, but from all his words and actions as they were immediately heard and seen by themselves, were specially chosen to be always with him. Wherever he went they went; they were his associates in private as in public; to follow him was their first calling and their constant occupation; and it was not to be left even in order that a son might go and bury his father. And when for once

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he sent them forth to preach the gospel, though they were not for a time the witnesses of his miracles, they were endowed with a power like his own. The *causa scientiæ*, or means of knowledge, is an important and essential point in the testimony of witnesses. And does it not pass all other example and all parallel whatever, that twelve men should be able to testify, from personal knowledge, to the actions, whether public or private, of a single individual, in a variety of places, under a variety of circumstances, and continuously for years; that they should maintain the word of their testimony by their exclusive devotedness to his service, and by their sufferings or their death; that not a few of them should bear witness by their writings, and the only recreant among them by his despair and suicide? Of the eight writers of the books of the New Testament, six were apostles. By two of them, and also by two other witnesses, the life of Jesus is recorded, and the testimony concerning him is thus doubly and repeatedly strengthened and confirmed. No language can be more explicit or express than that which they had a right to adopt; nor could a stronger assurance be given than that which they had the power to impart. Mark was successively the companion and fellow-labourer of Paul and of Peter, especially of the latter. Luke, as he affirms, had from the first perfect understanding of all things that were most surely believed among Christians. The gospels by Matthew and John are obviously, as coming from their hands, the testimony of eyewitnesses and ministers of the word: "That which was from the beginning, which we have heard, and which we have seen with our eyes, which we have looked upon and our hands have handled, &c., declare we unto you." This is the disciple who testified of these things, and wrote these things, &c. They, and also Peter, James, and Jude, were named and numbered among those *abjects*, as imperial pride and apostate hatred chose to designate them, who had companied with Jesus all the time he went in and out among them, beginning from the baptism of John until the day in which he was taken up from them. And the very reproach which was cast on Jesus, because of such unseemly consortship for the Son of God, in wandering about with such mean associates or humble followers, elevates them in this respect to the highest rank as witnesses; and because that such was the fact, our enemies being judges, their indisputable competency to testify from personal knowledge, and from actual observation and experience, is apparent, and their qualification and fitness for their office is thus enhanced beyond the claims or pretensions of ordinary historians. The doctrine of the gospel, or the principles of the Christian faith, and the practice which it enjoins, as fully unfolded in the epistles, come directly from

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the hands of the apostles, and theirs alone. In the New Testament we see Christianity as it budded and burst forth, and grew up and spread widely under the eyes of the apostles. It is presented to us in its original and unalterable form by those who were first commissioned to preach it unto the world. We are not called on to give heed to any second-hand testimony as to the facts, nor to any second-hand authority as to the doctrines. And the doctrines of the gospel, being founded on the facts of which the writers were eye-witnesses, are guarantied by their testimony with an assurance of truth which could not have pertained to any system of opinions detached from cognizable and confirmatory facts. In reading the scriptures we are, so to speak, brought up to the scene to see what passed, and within the hearing of the evangelists and apostles to listen to their voice. And, our enemies being judges, we learn from them the things which Jesus said, *as they heard them out of his own mouth*, and the things which Jesus did, as they saw them with their own eyes.

It is manifest also, without the need of any demonstration, that the facts were of such a nature, that while the apostles, as well as, in general, thousands besides, had the most direct and abundant means not only of knowing, but of witnessing their actual reality, they could not themselves, by any possibility, have been deceived. It was in all things to the senses and not to the imaginations of men, to their perceptions and not to their credulity, that Jesus appealed. The truth of the doctrine was involved in the things that were seen. And no enthusiast, however ignorant or weak, could have been deceived as to facts which were of so palpable a nature as those which constitute the history of Jesus. There may be some "method in the madness" of a single individual. But if it were to be said of all the witnesses of Jesus, as Festus said of Paul, that they were beside themselves or mad, and that they were actuated by a blind and wild fanaticism, such a charge is not worthy of a hearing, and merits nothing but to be retorted; for, to pass over a thousand proofs of its inanity, it is utterly inconceivable that the same fiction could have been framed or formed in the minds of two individuals, or that any accordance, bearing the slightest semblance of consistency or truth, could have been found in a multiplicity of details by various witnesses respecting things visible and audible, which they had seen or heard. In reading any part whatever of the life of Christ or of the doctrine of the gospel, nothing can be more obvious, if the statements be not true, than that the writers in such a case, supposable only for argument's sake, were false witnesses, though professedly of God, and that a more wilful as well as gross imposition was never palmed upon the world. Mohammed,

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the sole writer of the Koran, and sole witness on its behalf, might possibly have dreamed of his night's journey to heaven, and imagined the reality of other fooleries of which the Koran is full; for, however absurd and self-contradictory, such bounds do not limit the extravagance of fancy or the chimeras of an unsettled mind. And charity might suggest a doubt whether the unaccredited tale had its origin in wild fanaticism or wilful falsehood. But the testimony of the witnesses of Jesus was either strictly true or consciously false. The case, from its very nature, admits not of any other alternative. And their testimony stands for trial, whether they faithfully related what they saw and could not but know, or whether, lost to all sense of truth, and braving at once all the rage of man and all the wrath of God, they leagued together to devise a fable, to the manifest and conscious destruction of themselves and of thousands who embraced their cause.

The allegation that the apostles were weak and ignorant men, who were easily duped into the belief of a fiction, is as senseless a subterfuge as any to which a vanquished reasoner ever betook himself; and, on the part of all who urge it, it is a manifest proof that the gospel of salvation is rejected without the trouble of a hearing or the expense of a thought. Impotent and ignorant of themselves they were, till so strengthened with all might that nothing could resist them; and so enlightened from on high, that the wisest on earth might have learned from their lips: but their own powerlessness was no longer a reproach when paganism shook at their touch; nor were they any longer to be rightfully stigmatized as foolish when they could speak in a breath or pen in a sentence more knowledge of things spiritual and eternal than is to be found in the volumes of Plato. Mean as was their calling and illiterate as they were, the proof was the more plain that the power and the wisdom were alike of God; and the farther were they removed from the imputation of deep, designing subtilty, or of any artful combination to impose upon mankind. But, whatever their natural talents might have been, they most assuredly were not destitute of the sense and understanding common to our race. Their sight was as clear and their hearing as acute as that of other men. They could judge of what they saw, and record it as faithfully as if they had been selected from the Academy of Athens or the Forum of Rome. And they were no less competent to judge of facts, and to keep their narrative free of all fiction, than they would have been if their minds had previously been trammelled with all the subtleties of a vain philosophy. Honest reporters of truth were alone required, sufficiently versant with the facts and sufficiently numerous to confirm the testimony, however unprac-

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tised in art, or unrefined in manners, or unskilled in those disingenuous artifices which are not always banished from polished society, any more, at least, than from the cabin or the cot of humble fishermen. May not artless sincerity, the most befitting qualification of witnesses, be as rationally looked for from such a quarter as from any other? And may not those who stigmatize evangelists and apostles be challenged to adduce any other history to outvie or rival theirs in that essential quality? Their own failings and faults they did not disguise, nor did they conceal the indignities to which their master was subjected. They agreed where impostors never could have agreed,* and they differed where impostors never would have differed. They assumed not the office of disputants or advocates, nor were they qualified, like many other men, to make "the worse appear the better reason;" but therefore were they the better fitted to tell those things which they saw and heard, without the power and without the need of garnishing error or dissembling truth. And so clear is the credibility of the apostles and witnesses of Jesus in respect to the absolute impossibility of their having been themselves deceived, that, obvious as it is in general to every unprejudiced reader of Scripture, brief illustrations of the same truth may be adduced in reference to those things concerning which their testimony might be *seemingly* the most questionable, the resurrection of Jesus, his ascension into heaven, and his exaltation at the right hand of the majesty of God.

Instead of their being chargeable with credulity, Jesus, appearing to the apostles as they sat at meat, upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.† Having witnessed his death and his burial, as known to all Jerusalem, his own word, "Peace be unto you," did not reassure their minds and becalm their spirits; but, when they were still troubled, terrified, and affrighted, and, notwithstanding the sight of their eyes, thoughts arose in their hearts, Jesus said, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had spoken thus he showed them his hands and his feet. And he asked for meat, and took it, and did eat before them."‡ Rejecting all testimony, one of their number then absent averred, "Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."§ What infallible proof could be asked surpassing this demand of the incredulous Thomas? And what infal-

* See Paley's admirable treatise, *Horæ Paulinæ*.
† Mark xvi., 11. ‡ Luke xxiv., 39-43. § John xx., 25.

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lible proof could be given like the answer of Jesus, when he next again stood in the midst of them, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing!"* They only believed because they saw. Ignorant they could not be whether they had gone down from Jerusalem to Galilee in order that, according to his saying announced to the disciples, they might see him there. And the very place being chosen where he chiefly had sojourned and where he was best known, the senses of men could not be deceived either in his appearing more publicly to many witnesses or privately to a few. His appearing unto five hundred brethren at once was a fact, the reality of which was its own attestation. And the net which filled with fishes at his word, and yet was not broken, betokened the voice of him on whose word miracles awaited. And after his resurrection, as before his death, he conversed and did eat with his disciples on the shore of Galilee as in the city of Jerusalem. And to that city, where the sacrifice was made, and from which, according to the prophets, the law was to go forth, they again returned. They were commanded to wait there till the promise of the Father should be fulfilled and the Spirit be sent. They could not but know that from hence they followed Jesus by the way from Jerusalem to Bethany, as they had often followed him formerly. And when they could no longer follow him, they listened to his last words, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; they looked steadfastly unto heaven as he went up."† The bursting forth anew, after a brief suppression, of the Christian religion, its first promulgation from Jerusalem, and speedy prevalence in far distant regions, as Tacitus records, show that the apostles were the witnesses of Jesus according to his word. And no facts were ever more cognizable by man, nor were any others ever witnessed of greater actual influence and efficacy on the world, than those by which these witnesses must have known that Jesus had ascended into heaven, and was seated at the right hand of the Majesty on high.

The unlettered fishermen of Galilee, whose provincial accent betrayed one of their number a few days before in the hall of Pilate, could not be ignorant that nothing but the fulfilment of the promise of the Father constituted them the witnesses of Jesus to all the ends of the earth. They had

* John xx., 24, 27. † Luke xxiv., 50. Acts i., 8-10.

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other proof than even that of their sight, that, while they were all assembled in one place, cloven tongues like as of fire sat upon each of them. Not in unmeaning jargon or unintelligible sounds, which excited imaginations might prompt any lips to enunciate, but in the native languages of all who were then congregated in Jerusalem, out of every nation from Arabia and Parthia to Rome, they spake with other tongues as the Spirit gave them utterance. The unfailing trial, and actual and continued exercise of power, is an indubitable proof of its reality. And when they were endowed with the gift of tongues, so adapted, essential, and adequate to the execution of their divine commission, the apostles of Jesus personally experienced that the purpose for which they waited at Jerusalem had been accomplished; that he whom they had seen ascend on high, as had been prophesied of old, had, as the same prophecy bears, received gifts for men, seeing that they themselves had received them according to his word; and that the sending of the Spirit was the ratification of "the promise of the Father," as it had been given both by his prophets and by his Son. Prophecy came not in old time by the will of man; but holy men of God, as all men may know, spake as they were moved by the Holy Ghost. Yet an immediate and palpable illustration was not always given to them or to others that the word was indeed of God; and sometimes they did not even understand the vision, but it was sealed until the latter days, in which the fulfilment of their word testifies that they spake by inspiration of God. But the Spirit was given in another manner and in a larger measure to those whom Jesus sent forth to preach his gospel to all the nations of the earth, than to those by whom the Lord had spoken to the people under the law. And the communicated power, and its continued visible effects, as well as the original visible manifestation, gave irrefragable proof that the Spirit which had spoken by the prophets *wrought mightily* in the apostles, in a manner that could not possibly be misconceived. Many signs and wonders were done by them. And they knew, as Jesus had told them, that it was *because* he ascended up unto the Father that they did the works which they had seen him do. They knew that the power which they themselves received was given them by Jesus. And the demonstration of power and of the Spirit with which they went forth unto the world was unto them a demonstration that all power in heaven and in earth was committed unto him; in whose name they could not only speak in every tongue, and command a man lame from his birth to stand up and walk, but also say unto the dead, Arise. Their speaking in other tongues, as the Spirit gave them utterance, was the proof that they were filled with the Holy Ghost. And they communicated to others the supernatural

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gifts which they had received. One of the most renowned among them, the great apostle of the Gentiles, personally experienced the efficacy of that miraculous power which, during his ministry, he afterward exercised. Of what events could any man be more sensible than Paul must have been of the facts which attended his conversion: his persecution of Christians, his commission from the high-priest, his journey to Damascus, his arrest at midday by a light from heaven and by the voice of Jesus; the question which he asked, the answer which he received, and the command which was given him; his sudden and entire blindness, his being led by the hand into the city, his continuing three days without sight, during which he did neither eat nor drink; his seeing in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight, the entrance subsequently of a man into the house where he was, his actual feeling of his hands put upon him, his hearing of the words, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightst receive thy sight, and be filled with the Holy Ghost;" the falling immediately from his open and sightless eyes as it had been scales; his receiving sight forthwith, and beholding with his eyes the man whom he had seen in a vision; his being baptized, his communing with those as brethren whom he had come to persecute, and his straightway preaching in the synagogue that Christ is the Son of God. What clearer demonstration was ever given of any fact unto man than was thus given to Paul, that Jesus whom he had persecuted was the Lord with power? And how could he or the other apostles be deceived respecting the reality of the gifts with which they were endowed, of the miracles which were wrought by their word, and the miraculous power which was communicated by the laying on of their hands.

Deceived they could not be. And were *they* deceivers who renounced their former prejudices, abjured their former faith, and left their former calling to preach and to practise the doctrine of the cross; who suffered the loss of all things for the sake of one who had been crucified as a malefactor; who, as he had foretold them, were hated of all men for his name's sake; who forsook all earthly friends, and forfeited all earthly blessings; and who, if in this life only they had hope in Jesus, were of all men the most miserable; whose lives were in jeopardy every hour, and whom bonds and afflictions everywhere awaited? Were such things ever heard of as the lures of hypocrisy or the wages of deceit? Or what shadow of a semblance exists between the acts of impostors or deceivers and those of the witnesses of Jesus? Were *they* ascetics who did eat their bread with gladness and joyfulness of heart, who gloried in tribulations and rejoiced

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evermore? Were they misanthropists, who lived as brethren, loved their enemies, and, as they had opportunity, did good unto all men? Were those men devotees, seeking to work out a righteousness of their own, who reprobated such a thought as the very rejection of the gospel? Were they self-idolaters, claiming heaven for their virtues or their sufferings, who were ready to confess themselves the chief of sinners, and knew full well that it would profit them nothing to give their bodies to be burned, if destitute of charity which rejoiceth in the truth? Or did they seek to be idolized by others, who were held as the offscourings of the earth because of their Christian profession, and who, when once it was said of them that the gods had come down in the likeness of men, rent their clothes and ran in among the people, whom, with all their might, they restrained from doing sacrifice unto them? Or did the hope of immortality which the gospel reveals prompt these to deception, whose creed it was that liars are the children of their father the devil, and that whosoever loveth or maketh a lie shall in no wise enter into the kingdom of heaven, but that all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

Amply elucidated as the authenticity of the New Testament has been for ages, it is needless to dwell on arguments which have been reiterated times without number, and which, on a glance at the subject, must present themselves to every judicious and candid mind. But it may specially be remarked that the Christian scriptures, when first penned, were not set forth as the oracles of a new religion, but as the record of facts that were previously believed in the world. The truth of Christianity was attested by the blood of martyrs before a word of the New Testament was written. And evangelists first wrote concerning the things which were most certainly believed. The very nature of the case renders it evident that, if imposition had been attempted by the first promulgators of Christianity, it could not have succeeded. The gospel was first preached exclusively in Judea by Christ and his followers, at the very time and on the very scene of the transactions in which it originated. There, at the very risk of life and the certain enmity of mankind, it was believed by thousands; and from thence it was speedily propagated throughout the world, at a time when frequent and regular intercourse subsisted throughout the wide-extended provinces of the Roman empire, and when bigoted Jews and idolatrous Gentiles were everywhere opposed to the doctrine of the cross. While the facts were recent, and open to the freest inquiry and the fullest investigation, and the alleged miracles visible, and when death was often the

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penalty of faith, nothing less and nothing else than the force of truth could constrain multitudes to be willing martyrs.

That the witnesses of Jesus did not follow a cunningly devised fable, but spoke the words of truth and soberness, is vouched, as we have heretofore seen, by heathen records and infidel arguments, which, irrespective of testimony peculiarly Christian, serve the double purpose of elucidating the fulfilment of Old Testament prophecies, and confirming the authenticity of the New. The universal expectation which prevailed over the whole East of the coming of the Messiah at the period of the commencement of the Christian era; the origin of Christianity at that time, derived from Christ as its author; the time and the manner of his death, or the judicial sentence by which he was cut off, in the reign of Tiberius Cæsar, and under the procuratorship of Pontius Pilate; the sudden and brief suppression of his religion; its speedy revival and rapid extension; its propagation from Judea, where it first arose, throughout the Roman empire; its prevalence in the capital of the world, where it numbered a *vast multitude* of adherents within the space of thirty years after the death of Christ; the general hatred in which Christians were held, and the savage cruelties to which they were subjected; the scandal attached to the doctrine of the cross; the power of the Gospel, as manifested in the disinterestedness, liberality, patience, devotedness, and mutual love of primitive Christians, the holiness of their lives, and their faithfulness unto death, and other peculiarities of their character and condition, are all explicitly related on unexceptionable authority, totally independent of that of Scripture. These facts relative to the origin of the Christian religion not only accord most minutely with the statements of the New Testament, and involve many others, as forming the result of what evangelists and apostles historically relate concerning the origin, nature, and progress of the gospel; but these facts alone, our enemies being judges, exhibit a new state of human society unheard of before, a new era in human nature, a new conflict with human passions, another reign than that of sin in the hearts of the children of men; and thus, also, new phenomena in the moral world which heathen moralists could not comprehend, new motives which philosophers confessedly could not gauge, and a new principle which, without a carnal weapon, prevailed in defiance of all human power. If, then, we would trace effects to their causes, or consequences to that which preceded them, we may naturally look for some history of a new, extraordinary, and unparalleled nature, like the facts. These facts are authentic and indisputable. And looking solely to the accounts given by profane writers of the universal expectation at that very time, derived from the ancient books of the Jewish prophets,

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of the rise of a new kingdom and the coming of a king from among the Jews, to whom Nature herself was to give birth; of the simultaneous origin of Christianity; the manner of Christ's death; the novelty, peculiarity, and wonderful efficacy and progress of his religion; the persecution of his followers; their indomitable zeal in propagating his faith; their immoveable adherence to his cause; the counsel that was taken against them by kings and governors, and the variety of their sufferings even unto death, it may well be averred that those are not very inquisitive after *truth* who, the inspiration of the prophets being visibly demonstrated, see not good reason from hence for searching the Old Testament Scriptures whether these things are so, or whether the prophets foretold what heathens have thus related. The proof lies open to inspection that these are express prophetic characteristics of the Messiah and of his cause. We read plainly in prophecy, and see the counterpart clearly in history, that a citizen of Judea was at that very time to set up his kingdom, and finally to obtain the dominion; that the predicted time "determined upon the people and upon the holy city," upon the Jews and Jerusalem, was that which was determined also "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to heal up the vision and prophecy, *and to anoint the most Holy*;"* that the kings of the earth would set themselves, and the rulers take counsel together, against the Lord and against his anointed;† that *Messiah the prince* was to come and be *cut off*, but not for himself, before the city and the sanctuary should be destroyed, and that the end thereof would be with a flood, to be succeeded by the desolations that were determined; that the Messiah would confirm the covenant with many, and that the sacrifice and oblation, which had been offered up for ages, should cease, and the desolation ensue which was to continue even till the consummation; and that, coincident with the taking away of the daily sacrifice and placing the abomination which maketh desolate, when the covenant should be established with many, the people that knew their God should be strong, and that they who understood among the people should instruct many, and fall by the sword, and by flame, by captivity, and by spoil many days.‡

Still more abundant confirmations of the authenticity of the New Testament and of the Messiahship of Jesus might be drawn from the arguments of the earliest as well as the latest antagonists of the Christian faith, who thought that it could be reasoned down when no other power could prevail against it. The reader is aware that these are neither few

* Dan. ix., 24. † Ps. ii., 21. ‡ Dan. ix., 25-27; xi., 33.

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nor unimportant: and, if anything can be held as common ground, it may well be those facts on which the arguments of our adversaries are founded. If from the earliest ages they have reasoned from many Scriptural truths, without the power of denial, or even the expression of a doubt, then, upon their own showing, these facts pertain to believers as well as unto them. And if they, according to their fancy, have tried from thence to disprove the divinity of our faith, there is no reason to restrain us from proving, according to the word of God by the prophets, that these selfsame facts are demonstrations that it is Divine. The "foolishness of God," or that which man in his blindness reckons to be folly, is wiser than men. Man naturally dwells in darkness, not in light. But God dwelleth in the light; and in him is no darkness at all. "It behooved him in whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings." And that such was his purpose, prophets had foretold. But man, looking to the things that are seen, had lost the right apprehension of things spiritual and divine, and judged of them according to his earthly mind. To the proud spirit of the imperious Roman nothing could seem more revolting, and in the view of the speculative Greek nothing could appear more foolish, worshippers as they were of hero-gods, and devoted to a splendid and attractive paganism, than that the messenger of Heaven should assume the form of a servant; that a man lowly in heart should be esteemed a pattern of virtue; that salvation to all nations should come from among the Jews, or that the Son of God, in appearing among those who had rebelled against his Father, should come, not to take away men's lives, but to lay down his own for their sakes. It is not to be wondered at that they, who knew no glory but the pride of life, took up against Christians the scandal of the cross; and experience forbids that it should be matter of surprise that skeptics respond unconsciously to the voice of prophets. He who has eyes to see may here, as elsewhere, see how objections become proofs, and how perversely arguments yield an opposite demonstration. The facts from which Christians were to be confuted out of their own writings need not be repeated, but may be read in the words of evangelists and prophets, and have their just and proper bearing on the Christian evidence, when placed side by side with the prophecies, where they harmoniously form the testimony of the enemies as well as the witnesses of Jesus, and the testimony which God has given of his Son. Pagan historians having recorded facts concerning Christ which prophets beforehand testified of him, and those very things which chiefly constitute the prophetically anticipated history of the Messiah having been adduced

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and adopted by the ablest defenders of paganism, and the genuineness and authenticity of the New Testament, as of the Old, being confirmed by many irrefragable proofs—what reason can there be for not completing the comparison, except the iniquitous fear of conviction in the minds of those who desire not the knowledge of the ways of the Lord?

The Christian religion exists, and its conformity with the testimony of the prophets may be tried. There is not another book in the world so generally diffused, or that can be read in so many languages, as either the Old Testament or the New. The inspiration of the prophets is as cognizable now by many nations as it ever was among any of the tribes of Israel: for the facts which confirm it pertain to the history of the world, and may be known or seen by all men; and the doctrines of the gospel of Jesus, whether their Divine origin be admitted or not, are as *peculiar*, compared with all that was ever else taught by man, as are the Jews among all the nations of the earth. Never man spake like Jesus; never men wrote like his apostles. It was, indeed, a new doctrine which they taught. It has never been ascribed to any other. It is clearly discriminated from all besides. The doctrines and dictates of the gospel are known and recognised as such, whether scoffed at by gainsayers or believed by Christians. And it stands up to this day as its own witness, not only that it is the truth to those who hear it, but that it is the doctrine of the Messiah to those who will examine it. Unchanged since its origin, and ever unchangeable, and fixed beyond the power of man to alter it, without a thousand confutations from every quarter, the New Testament may be compared text with text, or word with word, in all its essential principles or doctrines, with the Old, in order to see whether it, and it alone, bears the character of the New Covenant, which was to succeed the disannulling of the Old; whether it reveals the everlasting righteousness which the Messiah was to bring in; whether it contains in itself a germe of blessedness for "all the families of the earth;" and whether its free course and final extension would not be for "the healing of the nations." Simply from its distinctive character and exclusive marks, the doctrine of the gospel may be compared with the testimony of the prophets at the present hour, as well as it could have been at the time when the men of Thessalonica, with that intent, searched the Old Testament Scriptures: and every Gentile may now inquire, as well as any Jew of old, whether the New Testament harmonizes with the Old, and whether the latter confirms or confutes it, as either unfolding the promised salvation, or falsely pretending to be the gospel of the Messiah. While the lapse of ages has thrown back the light of truth upon the most ancient oracles of God, and while the

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gospel has survived all opposition for eighteen hundred years, the claim to a fair comparison between the one and the other has been strengthened by time; and that comparison, in respect to doctrine, may now be made as competently as ever it could have been: and fearlessly and freely as a Christian may here challenge any adversary of the gospel to show any discrepance or discordance between the Old Testament and the New, he has a right, on his own part, to take up the one in the one hand, and the other in the other, and, reading the prophetic annunciations of the good tidings of great joy, and of the light that, springing from Judea, was to arise upon the nations and to outlast the desolations of many generations, to affirm, these words of Scripture, as well as others, have been fulfilled; for while these are blessings which God did promise, this is what God hath given.

CHAPTER IX.

TESTIMONY OF THE PROPHETS TO THE MESSIAHSHIP OF JESUS.

Having, in a merely historical view, traced back Christianity to its origin, and having seen, from the conjunct testimony of heathens and of believers, that the New Testament which we now possess formed the original *Christian writings*, and contains the record of the history and of the faith of Christ, the demonstration may be speedily brought to a close, that it forms, no less than the Old, the oracles of divine truth, and incontrovertibly bears supernatural attestation to the supernatural events which it records; sufficient in all reason to substantiate the doctrine which it contains as being, to the full assurance of the faith which it exacts, the unerring word of the living God.

We have seen how the case of experience against miracles has been settled on the confession of experience itself; and we have not only proof of a miracle, but, while the natural world produces evidence on our side, we see that, as pertaining to sentient and rational beings, there is a law, even a written law, in the moral world, and a book of the Lord in which it is contained, to the unerring certainty of which every inflicted judgment gives attestation alike full and fearful, and which, in literal fulfilment of manifold predictions, is established by a "uniform and unalterable experience."

There being experience of the truth of a miracle, and that God has altered the laws which he had made, the argument

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of our adversary is therefore inapplicable to his purpose, false in principle, and only true to its predicted character. But there is no experience that the word of God has returned to him void, or has failed to fulfil the purpose for which he sent it. In the punishment of impenitent nations, the council of the Lord stands confirmed to the world, as he revealed it to his servants the prophets. Our appeal is to their testimony. For God surely has shown sufficient cause, by the sentences which he has passed and executed on the earth, according to the verdicts which he pronounced by them, that they have to be heard as the heralds of his great salvation, as well as of the desolation which came as destruction from the Almighty. The spirit of prophecy, which gave forth the anticipated history of the world, and which pointed to cities in their utmost desolation while yet they blazoned in all the pride of their power, has never been known to lie; and predicted judgments have been fulfilled to the very letter, till the truth of every jot and tittle has been confirmed by its effect. And it would be to gainsay an established law, paramount to all human power, confirmed from generation to generation, and still maintaining its irresistible authority over all the movements of the political and moral world, to deny what the prophets have spoken, or to maintain that the fallibility of human testimony is attachable to the word that is proved to be Divine.

The measure of the iniquity of the Jews was full when they rejected and crucified the Lord of life, and would not know the time of their visitation. But though repentance would have averted wrath, no iniquity of theirs, itself predicted, could have frustrated the Divine purpose of redemption which was decreed from the beginning, and enunciated in Eden so soon as sin had entered into the world, and was repeated from age to age, in irrepealable promises and pledges, by the word of the Lord to all the prophets of Israel. On this *sure word of prophecy*—of the unchangeableness of which all changes on earth give token, and the stability of which the revolutions of empires, and the ruins of cities declare—rests the testimony of Jesus; and greatly is that testimony traduced or disparaged when it is held as entirely dependant for its validity on any councils or actions of men, or as substantiated solely by human testimony unaccompanied by Divine.

The testimony of the prophets, by whose mouth He spoke, is the testimony of God. Their word is the demonstration of the Spirit by whose inspiration it was given. They did not speak, for they could not have spoken as they did, out of the imaginations of their own hearts; nor could any other voice but that of the Lord give utterance to those things which they were chosen to record. That his

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truth endureth from generation to generation is not merely an opinion to be believed, but a fact to be seen; and, on a moment's reflection, is as clear to the mind's eye as are the ruins of Babylon, or the empty dwellings in the clefts of Petra to those who behold them, or the sight of a Jew to any passer-by in any country under heaven. True is the word which *the Lord hath spoken*, and which he has fully confirmed as his own; and the whole power of this testimony still bears the stronger on the Messiahship of Jesus, as new illustrations arise to the present hour that they who testified of him were the prophets of the Highest. Freed as now we are from the prejudices of the Jews, we are neither bewildered by the traditions of the lawyers, nor trammelled by the interpretation of the scribes, nor awed by the judgment of a doctor of the law, nor biased by the authority of a covetous Pharisee, who all looked for a temporal Messiah, and, groaning as they were under the Roman yoke, expected a kingdom of this world, and hoped, not so much that a sceptre of righteousness would finally be swayed over all the world, as that the sceptre of Judah would be raised above that of the Cæsars. But with the history of twenty-three centuries before us, since the sealing up of the Old Testament Scriptures, during which period prophetic history has run its unfailing and still unfinished course, and also with the whole Bible open to our view, all the words of the prophets being not only placed within our hearing, but put within our hands, each man who seeks for the truth may search for himself whether *these things are so;* whether Jesus was, did, and suffered what the Messiah was to be, to do, and to bear, and whether those very things recorded in the New Testament, which skeptics have most cavilled at, be not essential and clear credentials of the Divine origin of Christianity, the very counterpart of the testimony of God to the Messiahship of Jesus. So far are we from giving heed to an incredible tale by searching into the history of Jesus of Nazareth, that we are looking only for the accomplishment of the word of God by the prophets, the fulfilment of his numerous promises, and the redemption of his repeated pledges, nay, even for the confirmation of that oath which he had sworn. If there be anything credible on earth, anything resting on a *more sure word* than that of man, anything of which there was a previous presumptive proof, as there hence actually was a universal expectation at the time, it is this. Men, in the inveteracy of their disbelief of a doctrine according to godliness, may deem it wisdom to reject any human testimony bearing witness to truths professedly Divine. But surely reason would be renounced, and conscience must be seared, and man must be held accountable for his unbelief, if the accredited testimony of

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God be rejected. And what else than the veriest *fools* are they who are *slow of heart to believe what the prophets have spoken*, though set before them by evidence at once complete and unparalleled.

This testimony of God by the prophets, which, according to a precept of Jesus, forms among Christians a familiar theme, could not be fully adduced and adequately illustrated in many volumes. But, like the proofs of the inspiration of the prophets, a simple parallelism, without a word of explanation, may suffice to show that the testimony is abundant, that the harmony is complete, and that the Father himself hath borne witness of Jesus.

In thee (Abraham) shall all families of the earth be blessed. — *Gen.* xii., 4. In thy seed shall all the nations of the earth be blessed.—*Gen.* xxii., 18; xxviii., 14; viii., 18.

The book of the generation of Jesus Christ, the son of Abraham.—*Mat.* i., 1. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.—*Acts* iii., 25.

And the Lord appeared unto him (Isaac), and said, I will perform the oath which I sware unto Abraham thy father: and in thy seed shall all the nations of the earth be blessed.—*Gen.* xxvi., 2, 4.

God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, &c. —*Heb.* vi., 17, 18.

As for Ishmael, I have heard thee; but my covenant will I establish with Isaac.—*Gen.* xvii., 20, 21.

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.—*Rom.* ix., 7, &c.

I am the Lord God of Abraham thy father, and the God of Isaac; and in thee (Jacob) and in thy seed shall all the families of the earth be blessed.—*Gen.* xxviii., 14.

Who are Israelites; to whom pertaineth the adoption, and the covenants, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came.—*Rom.* ix., 4, 5.

Judah, thou art he whom thy brethren shall praise: the sceptre shall not depart from Judah until Shiloh come. — *Gen.* xlix., 8, 10. The genealogy is not to be reckoned after the birthright,

It is evident that our Lord sprang out of Judah.—*Heb.* vii., 14. Salvation is of the Jews. —*John* iv., 22. The lion of the tribe of Judah, the root of David, hath prevailed to open the book, &c.—*Rev.* v., 5.

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for Judah prevailed above his brethren, and of him the chief ruler.—1 *Ch.* v., 1, 2.

A great prophet is risen up among us.—*Luke* vii., 16. This is of a truth that prophet that should come into the world.—*John* vi., 14.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me (Moses); and unto him ye shall hearken, &c. — *Deut.* xviii., 15.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: There shall be a root of Jesse, &c.—*Isa.* xi., 1, 10.

Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles. —*Rom.* xv., 12; *Mat.* i., 5, 16. To David also he gave testimony, and said, I have found David the son of Jesse.

I have sworn unto David my servant, thy seed will I establish for ever. — *Ps.* lxxxix., 3, 4, 27, &c. I will raise unto David a righteous branch, &c. — *Jer.* xxiii., 5; xxxiii., 15.

Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. — *Acts* xiii., 23; ii., 30. *Luke* i., 32.

It (*the seed of the woman*) shall bruise thy (the serpent's) head, &c.—*Gen.* iii., 15.

When the fulness of the time was come, God sent forth his Son, made of a *woman*, made under the law, &c.—*Gal.* iv., 4.

The Lord hath created a new thing in the earth: A woman shall compass a man. —*Jer.* xxxi., 22. Behold, a virgin shall conceive and bear a Son,

Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God.—*Luke* i., 34, 35.

And shall call his name Immanuel.—*Isa.* vii., 14.

Now all this was done that it might be fulfilled which was spoken of by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.—*Mat.* i., 22, 23.

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Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel;

Jesus was born in Bethlehem of Judea, in the days of Herod the king, &c.—*Mat.* ii., 1; *Luke* ii., 11.

Whose goings forth have been of old, from everlasting.—*Micah* v., 2. He shall be called The Lord (*Jehovah*) our Righteousness.—*Jerem.* xxiii., 6.

In the beginning was the Word: The same was in the beginning with God.—*John* i., 1, 2. Jesus Christ the same yesterday, and to-day, and for ever.—*Heb.* xiii., 8.

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The mighty God*, The everlasting Father (or the Father of the everlasting age), The Prince of Peace, &c.—*Isa.* ix., 6.

The Word was with God, and the Word was God: The Word was made flesh, and dwelt among us.—*John* i., 1, 14. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—*Luke* ii., 11.

I will declare the decree: The Lord hath said unto me, Thou art my son; this day have I begotten thee.—*Ps.* ii., 7.

We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—*John* i., 14. He shall be called the Son of the Highest.—*Luke* i., 32.

Awake, O sword, against my shepherd, and against the *man that is my fellow*, saith the Lord of Hosts.—*Zech.* xiii., 7.

Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, was made in the likeness of men.—*Phil.* ii., 6, 7. Great is the mystery of godliness: God was manifest in the flesh, &c.—1 *Tim.* iii., 16.

In the days of these kings (or empires, of which the Roman was the last) shall the God of heaven set up a kingdom.—*Dan.* ii., 44.

In those days came John the Baptist, saying, Repent ye, for the kingdom of heaven is at hand.—*Mat.* iii., 1, 2. The kingdom of heaven is like to a grain of mustard-seed, which, when it is grown, is the greatest among herbs.—*Mat.* xiii., 31, 32.

The Desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts.—*Hag.* ii., 7.

Simeon came by the Spirit into the temple: and when the parents brought in the child Jesus, he blessed God, and said, Mine eyes have seen thy salvation, which thou hast prepa-

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red before the face of all people &c.—*Luke* ii., 27–31.

I will raise them up a prophet, and will put my words in his mouth.—*Deut.* xviii., 18.

Jesus answered them and said, My doctrine is not mine, but his that sent me.—*John* vii., 16. He whom God hath sent speaketh the words of God.—*John* iii., 34.

And he shall speak unto them *all* that I shall *command* him.—*Deut.* xviii., 18.

For I have not spoken of myself; but the Father which sent me, he gave me a *commandment*, what I should say, and what I should speak.—*John* xii., 49. *All* things that I have heard of my Father I have made known unto you.—*John* xv., 15.

Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.—*Ps.* xl., 7, 8.

I came down from heaven, not to do mine own will, but the will of him that sent me.—*John* vi., 38. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.—*John* iv., 34.

Who hath believed our report (Heb. *hearing*, or doctrine), and to whom is the arm of the Lord revealed; he is rejected.—*Isa.* liii., 1, 3.

He came unto his own, and his own received him not.—*John* i., 11. Though he had done so many miracles before them, yet they believed not on him.—*John* xii., 37.

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.—*Isa.* liii., 2.

He hath regarded the low estate of his handmaiden: he hath exalted them of low degree.—*Luke* i., 48, 52. Is not this the carpenter, the son of Mary? and they were offended at him.—*Mark* vi., 3. For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.—*Luke* ii., 11, 12.

He (my messenger) shall prepare the way before me.—*Mal.* iii., 1. He shall turn the heart of the fathers to the children, and the heart of the children to their fa-

Jesus went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all

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thers.—*Mal.* iv., 6. Prepare ye the way of the Lord, make straight in the desert a highway for our God.—*Isa.* xl., 3.	things that John spake of this man were true. And many believed on him there.—*John* x., 40, 42.
Behold my *servant* whom I uphold,	He took upon him the form of a *servant*.—*Phil.* ii., 7. Jesus Christ was a minister of the circumcision for the truth of God.—*Rom.* xv., 8.
Mine elect in whom my soul delighteth;	Lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.—*Mat.* iii., 17.
I have put my Spirit upon him.—*Isa.* xlii., 1.	The heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—*Mat.* iii., 16.
The Spirit of the Lord shall rest upon him.—*Isa.* xl., 2.	He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.—*John* iii., 34.
The rulers take counsel together against the Lord and against *his anointed*.—*Ps.* ii., 2. I have ordained a lamp for *mine anointed*.—*Ib.* cxxxv., 17. To *anoint* the Most Holy: The *Messiah*, The Prince. —*Dan.* ix., 24, 25. God, thy God, hath anointed thee with the oil of gladness above thy fellows.—*Ps*, xlv., 7; *Isa.* lxi., 1; *Ps.* lxxxix., 20, 51; *Mat.* xvi., 16; xxvi., 63, 64; *John* vi., 69; xi., 27; *Acts* ii., 36; ix., 22; xvii., 3.	We have found the Messias, which is, being interpreted, the Christ (or the anointed).—*John* i., 41. I know that Messias cometh, which is called Christ. This is indeed the Christ, the Saviour of the world.—*John* iv., 25, 42. The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. —*Mark* xiv., 61, 62. Of a truth, against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—*Acts* iv., 27, 28.
The Spirit of the Lord God is upon me; because the Lord hath anointed me, &c.	There was delivered unto him the book of the Prophet Esaias: and, when he had opened the book, he found the place where it was written,

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	The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c. And he began to say unto them, This day is the scripture fulfilled in your ears. —*Luke* iv., 17–21.
The Lord hath anointed me to *preach* good tidings unto the meek:	The poor have the gospel (good tidings) *preached* to them. —*Mat.* xi., 5. He went throughout every city and village, *preaching* and showing the *glad tidings* of the kingdom of God. —*Luke* viii., 1.
He hath sent me to bind up the broken hearted,	Come unto me, all ye that labour and are heavy laden, and I will give you rest.—*Mat.* xi., 28.
To proclaim liberty to the captives, and the opening of the prison to them that are bound;	Whosoever committeth sin is the (δουλος, slave) servant of sin. If the Son, therefore, shall make you free, ye shall be free indeed. — *John* viii., 34, 36. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—*Gal.* v., 1.
To proclaim the acceptable year of the Lord,	If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace.—*Luke* xix., 42. We then, as workers together with Christ, beseech you that ye receive not the grace of God in vain. Behold, now is the accepted time; behold, now is the day of salvation. — 2 *Cor.* vi., 1, 2.
And the day of vengeance of our God;	For the days shall come upon thee that thine enemies shall lay thee even with the ground, &c., because thou knewest not the time of thy visitation.—*Luke* xix., 43, 44. For these be the days of vengeance, that all things which are written may be fulfilled.—*Luke* xxi., 22.
To comfort all that mourn;	Blessed are they that mourn;

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	for they shall be comforted.—*Mat.* v., 4.
To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.—*Isa.* lxi., 1, 2, 3.	Blessed are ye when men shall persecute you, &c. Rejoice, and be exceeding glad; for great is your reward in heaven, &c., v. 11, 12. I am exceeding joyful in all our tribulation.—2 *Cor.* vii., 4. We glory in tribulations also.—*Rom.* v., 3.
The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge,	He knew what was in man.—*John* vi., 25. All that heard him were astonished at his understanding and answers.—*Luke* ii., 47. Christ the power of God and the wisdom of God.—1 *Cor.* i., 24.
And of the fear of the Lord;	I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.—*Luke* xii., 5. Christ was heard, in that he feared.—*Heb.* v., 7.
And shall make him of quick understanding in the fear of the Lord;	No man was able to answer him a word; neither durst any man ask him any more questions.—*Mat.* xxii., 46. *Mark* xii., 34.
And he shall not judge after the sight of his eyes,	When thou wast under the fig-tree I saw thee.—*John* i., 48. This poor widow hath cast in more than all they which have cast into the treasury.—*Mark* xii., 43. Judge not according to the appearance, but judge righteous judgment.—*John* vii., 24.
Neither reprove after the hearing of his ears.—*Isa.* xi., 2, 3.	And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?—*Mat.* xi., 4. He that dippeth his hand with me in the dish, the same shall betray me.—*Mat.* xxvi., 23.
He shall not cry, nor lift up, nor cause his voice to be heard in the street.	His brethren said unto him, Depart hence, and go into Judea, that thy disciples also may

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see the works that thou doest. If thou do these things, show thyself to the world. But he went up unto the feast, not openly, but as it were in secret. —*John* vii., 3–10. When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judea, and departed again unto Galilee.—*John* iv., 1–3. And he charged them that they should tell no man.—*Mat.* vii., 36.

A bruised reed shall he not break,

A woman which was a sinner, stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said unto her, Thy sins are forgiven. Thy faith hath saved thee; go in peace.—*Luke* vii., 38, 48, 50.

And the smoking (or dimly burning) flax shall he not quench.—*Isa.* xlii., 2, 3.

Mary sat at Jesus' feet, and heard his word, but Martha came to him and said, Lord, bid her that she help me; and Jesus answered, One thing is needful: and Mary hath chosen that good part which shall not be taken away from her.—*Luke* x., 40, 42. Him that cometh unto me I will in no wise cast out.—*John* vi., 37.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price.—*Isa.* lv., 1.

Blessed be they who do hunger and thirst after righteousness; for they shall be filled.—*Mat.* v., 6. Whosoever drinketh of the water that I shall give him, shall never thirst, &c. —*John* iv., 14. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.—*John* vii., 37.

Wherefore do ye spend mon-

Labour not for the meat

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ey for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, v. 2.	which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.—*John* vi., 27. I am the living bread which came down from heaven, v. 51. The words that I speak unto you, they are spirit and they are life, v. 63.
Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, v. 3.	Let these sayings sink down into your ears.—*Luke* ix., 44. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, &c.—*John* x., 27, 28.
Behold, I have given him for a witness to the people.—*Isa.* lv., 4.	For this cause came I into the world, that I should bear witness unto the truth.—*John* xviii., 37.
Thou art fairer than the children of men;	He was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.—*Mat.* xvii., 2. Never man spake like this man.—*John* vii., 46. Truly this was the Son of God.—*Mat.* xxvii., 54.
Grace is poured into thy lips.—*Psalm* xlv., 2.	All wondered at the gracious words which proceeded out of his mouth.—*Luke* iv., 22. Of his fulness have all we received, and grace for grace. Grace and truth came by Jesus Christ.—*John* i., 16, 17.
Thou lovest righteousness,	My meat is to do the will of him that sent me, and to finish his work.—*John* iv., 34. Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—*Mat.* xii., 50.
And hatest iniquity, v. 7.	He turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—*Mat.* xvi., 23. Then will I profess unto them,

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I never knew you. Depart from me, ye that work iniquity.—*Mat.* vii., 23.

He hath done no violence,

Pilate said, I find no fault in this man.—*Luke* xxiii., 4. Judas said, I have sinned, in that I have betrayed the innocent blood.—*Mat.* xxvii., 4. Holy, *harmless*, undefiled, separate from sinners.—*Heb.* vii., 26.

Neither was any deceit in his mouth.—*Isa.* liii., 9.

Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not.—1 *Pet.* ii., 22, 23.

I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd.—*Ezek.* xxxiv., 23. He shall feed his flock like a shepherd.—*Isa.* xl., 11.

I am the good shepherd. By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The good shepherd giveth his life for the sheep.—*John* x., 9, 11, 14. He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, &c.—*Ib.*, ver. 3, 4. Our Lord Jesus, that great Shepherd of the sheep.—*Heb.* xiii., 20. 1 *Peter* ii., 25; v., 1, 2, 4.

And David my servant shall be king over them; and they shall have *one shepherd.*—*Ezek.* xxxvii.

There shall be one fold and one shepherd.—*John* x., 16.

He shall gather the lambs with his arm, and carry them in his bosom.—*Isa.* xl., 11.

Suffer the little children to come unto me, and forbid them not. He took them up in his arms, and put his hands upon them, and blessed them.—*Mark* x., 14–16. Simon, son of Jonas, lovest thou me—Feed my lambs.—*John* xvi., 15.

Blessed is he that cometh in the name of the Lord.—*Psalm* cxviii., 26.

And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And the multitudes that went before, and

Rejoice greatly, O daughter of Zion; shout, O daugh-

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ter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation;

that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—*Mat.* xxi., 8, 9. Blessed be the kingdom of our father David.—*Mark* xi., 10. Blessed be he that cometh in the name of the Lord.—*Mark* xi., 9.

Lowly, and riding upon an ass; and upon a colt the foal of an ass.—*Zech.* ix., 9.

And the disciples brought the ass, and the colt, and put on them their clothes, and they set him thereon.—*Mat.* xxi., 7.

The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. —*Mal.* iii., 1.

And Jesus entered into Jerusalem, and into the temple.—*Mark* xi., 11. And he taught daily in the temple.—*Luke* xix., 47.

The zeal of thine house hath eaten me up.—*Psalm* lxix., 9. He is like a refiner's fire; he shall sit as a refiner and purifier of silver, &c.—*Mal.* iii., 2, 3.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.—*Mat.* xxi., 12. When he had made a scourge of small cords, he drove them all out of the temple.—*John* ii., 15.

The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing.—*Isa.* xxxv., 5, 6. The deaf shall hear the words of the book, and the eyes of the blind shall see, out of obscurity and out of darkness.—*Isa.* xxix., 18.

Go, and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up.—*Mat.* xi., 5. And Jesus went about all Galilee, healing all manner of sickness, and all manner of disease among the people.—*Mat.* iv., 23. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them; insomuch that the multitude wondered when

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they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.—*Mat.* xv., 30, 31.

The seed of the woman *shall bruise thy* (the serpent's) *head,*

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 *John* iii., 8. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—*Heb.* ii., 14. And the God of peace shall bruise Satan under your feet shortly.—*Rom.* xvi., 20.

And thou shalt bruise his heel.—*Gen.* iii., 15.

Then entered Satan into Judas; and he went his way, and communed with the chief priests and captains how he might betray him unto them.—*Luke* xxii., 3, 4. This is your hour and the power of darkness, 53.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, &c.—*Isa.* l., 5, 6.

Jesus went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. They went backward, and fell to the ground. Then asked he them again, Whom seek ye? If ye seek me, let these go their way, &c.—*John* xviii., 4–8. No man taketh my life from me, but I lay it down of myself, &c.—*John* x., 18.

For the Lord will help me;

And there appeared an angel from heaven strengthening him.—*Mat.* xxii., 43.

Therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.

And he said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.—*Luke* xviii., 31.

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O my Father, if this cup may not pass away from me except I drink it, thy will be done. —*Mat.* xxvi., 42, 44. *Luke* xxii., 42.

Smite the shepherd and the sheep shall be scattered.—*Zech.* xiii., 7.

Judas came, and with him a great multitude with swords and staves, &c. All the disciples forsook him and fled.—*Mat.* xxvi., 4, 8, 5, 6.

And I will turn my hand upon the little ones.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—*Luke* xii., 32.

He was oppressed and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth.—*Isa.* liii., 7.

When he was accused he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word. —*Mat.* xxvii., 12–14. He held his peace and answered nothing.—*Mark* xiv., 61. *John* xix., 9.

He is despised: he was despised, and we esteemed him not.—*Isa.* liii., 3. Thus saith the Lord, the Redeemer of Israel, and his Holy One; to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall arise.—*Isa.* xlix., 7.

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?—*John* viii., 48. And Pilate saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him.—*John* xix., 14, 15.

They weighed for my price thirty pieces of silver; a goodly price that I was prized at of them.—*Zech.* xi., 12, 13.

And he said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pices of silver.—*Mat.* xxvi., 15.

And the Lord said unto me, cast it unto the potter; and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—*Zech.* xi., 13.

Then Judas, which had betrayed him, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, and he cast down the pieces of silver *in the temple.* And the chief priests took the silver pieces, and said, It is not lawful for to put them

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into the treasury, because it is the price of blood. And they took counsel; and bought with them the potter's field, to bury strangers in.—*Mat.* xxvii., 3, 5, 6, 7.

When we shall see him there is no beauty that we should desire him.—*Isa.* liii., 2.

Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!—*John* xix., 5.

He is rejected of men; we hid as it were our faces from him.—*Ib.*, ver. 3. The stone which the builders rejected is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes.—*Psalm* xxii., 23.

When the chief priests, therefore, and the officers saw him, they cried out, saying, Crucify him, crucify him—Away with him, away with him, crucify him.—*John* xix., 6–15. They had then a notable prisoner called Barabbas. The governor said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. —*Mat.* xxvii., 16, 21.

Christ himself the chief corner-stone.—*Eph.* ii., 20.

He was taken from prison and from judgment.—*Isaiah* liii., 8.

Pilate said unto him, Knowest thou not that I have power to release thee? Pilate brought Jesus forth, and sat down in the judgment seat, &c. Then delivered he him unto them to be crucified. And they led him away.—*John* xix., 10, 13, 16.

I gave my back to the smiters and my cheek to them that plucked off the hair;

Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head. And they smote him with their hands.—*John* xix., 1, 3. They buffeted him, and others smote him with the palms of their hands. —*Mat.* xxvi., 6, 7.

I did not hide my face from shame and spitting.—*Isa.* l., 6.

And some began to spit on him, and to cover his face.—*Mark* xiv., 65. They bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon

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him, and took the reed, and smote him on the head.—*Mat.* xxvii., 29, 30.

Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths (*Heb.*, opened their mouth against me) as a ravening and a roaring lion: Thou hast brought me into the dust of death: For dogs have compassed me; the assembly of the wicked have enclosed me: I am a worm and no man; a reproach of men and despised of the people. All they that seek me laugh me to scorn, &c.—*Ps.* xxii., 6, 7, 11, 16.

They led him away where the scribes and the elders were assembled: They buffeted him, saying, Prophesy unto us, thou Christ: Who is he that smote thee?—*Mat.* xxvi., 57, 67, 68.

The soldiers of the governor took Jesus into the common hall, and gathered unto him *the whole band of soldiers;* and they stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, saying, Hail, king of the Jews!—*Mat.* xxvii., 27, 29.

O daughter of *Jerusalem:* behold, *thy King* cometh unto thee: he is just and lowly, &c.—*Zech.* ix., 9. Messiah (the Prince) shall be cut off.—*Dan.* ix., 26.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.—*John* xix., 19.

They part my garments among them,

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat:

And cast lots upon my vesture.—*Ps.* xxii., 18.

Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scriptures might be fulfilled, &c.—*John* xix., 23, 24.

They pierced my hands and my feet.—*Ps.* xxii., 16.

They crucified him.—*John* xix., 18. Behold my hands and my feet.—*Luke* xxiv., 39. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side.—*John* xx., 27.

He was numbered with the transgressors.—*Isa.* liii., 12.

A friend of publicans and sinners.—*Mat.* xi., 19. Pilate said unto them, Whom will ye

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that I release unto you? Barabbas or Jesus, which is called Christ.—*Mat.* xxvii., 17. Now Barabbas was a robber.—*John* xviii., 40. Then were two thieves crucified with him, one on the right hand, and another on the left.—*Mat.*, xxvii., 38.

They gave me also gall for my meat;

And when they were come unto a place called Golgotha, they give him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.—*Mat.* xxvii., 33, 34.

And in my thirst they gave me vinegar to drink.—*Psalm* lxix., 21.

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished.—*John* xix., 28, 30.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him. —*Ps.* xxii., 7, 8.

And they that passed by railed on him, wagging their heads, and saying, Ah! thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross.—*Mark* xv., 29, 30. The soldiers also mocked him, saying, If thou be the king of the Jews, save thyself. Likewise also the chief priests: If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God.—*Mat.* xxvii., 41–43.

He keepeth all his bones, not one of them is broken. —*Psalm* xxxiv., 20. Neither shall ye break a bone there-

The Jews, therefore, because it was the preparation, besought Pilate that their legs might be broken, and that they

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of (of the Paschal Lamb).—*Exod.* xii., 46.

They shall look upon me whom they have pierced, &c.—*Zech.* xii., 10.

He made his grave with the wicked (or his grave was appointed with the wicked),

And with the rich in his death (or with the rich man was his tomb, *Lowth's Translation*).—*Isa.* liii., 9.

A man of sorrows, and acquainted with grief. — *Isa.* liii., 3.

We did esteem him stricken, smitten of God, and afflicted.—*Isa.* liii., 4.

might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

But one of the soldiers with a spear pierced his side, &c.—*John* xix., 31, 34.

There were two thieves crucified with him.—*Mat.* xxvii., 38.

When the even was come, a rich man of Arimathea, named Joseph—went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered: And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.—*Mat.* xxvii., 57, 60.

Being grieved for the hardness of their hearts.—*Mark* iii., 5. He groaned in spirit, and was troubled—Jesus wept.—*John* xi., 33, 35. He beheld the city, and wept over it.—*Luke* xix., 41. Jesus began to show unto his disciples how he must suffer many things and be killed.—*Mat.* xvi., 21. Being in an agony, his sweat was as it were great drops of blood falling down to the ground.—*Luke* xxii., 44.

We have a law, and by our law he ought to die, because he made himself the Son of God.—*John.* xix., 7. He hath spoken blasphemy—he is guilty of death.—*Mat.* xxvi., 65, 66. Christ was made a curse for us: For it is written, Cursed is every one that hangeth on a tree.—*Gal.* iii., 13.

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Thou shalt make his *soul* an offering for sin.—*Isa.* liii., 10.	Now is my soul troubled, and what shall I say, Father, save me from this hour, but for this cause came I unto this hour.—*John.* xii., 27. My soul is exceeding sorrowful, even unto death.—*Mat.* xxvi., 38.
My God, my God, why hast thou forsaken me?—*Psal.* xxii., 1.	My God, my God, why hast thou forsaken me?—*Mat.* xxvii. 46. *Mark* xv., 34.
He was cast off out of the land of the living.—*Isa.* liii., 8.	He bowed his head and gave up the ghost.—*John* xix., 30.
My flesh also shall rest in hope: For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. —*Psal.* xvi., 10. When thou shalt make his soul an offering for sin—he shall *prolong his days.*—*Isa.* liii., 10.	He showed himself alive after his passion by many infallible proofs. — *Acts* i., 3. He (David) spoke of the resurrection of Christ, that his soul was not left in hell (Hades, the state of the dead), neither his flesh did see corruption.—*Acts* ii., 31. He rose again the third day, according to the scriptures.—1 *Cor.* xv., 4.
Thou hast ascended on high,	He was parted from them, and carried up into heaven. —*Luke* xxiv., 51. While they beheld, he was taken up.—*Acts* i., 9. After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.—*Mark* xvi., 19.
Thou hast received gifts for men;	My peace I give unto you.—*John* xiv., 27. If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—*John* xvi., 7. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. —*John* xvii., 2.
Yea, for the rebellious also;	While we were yet sinners, Christ died for us.—*Rom.* v., 8. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—*Rom.* viii., 32.

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That the Lord God might dwell among them.—*Psalm* lxviii., 18.	If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.—*John* xiv., 23.
He made intercession for the transgressors. — *Isaiah* liv., 3.	Father, forgive them, for they know not what they do. —*Luke* xxiii., 34. He ever liveth to make intercession, &c. —*Heb.* vii., 25.
The Lord hath sworn, and will not repent, Thou art a priest for ever.—*Psal.* cx., 4. He shall be a priest upon his throne.—*Zech.* vi., 13.	We have a great high-priest that is passed into the heavens, Jesus, the Son of God.—*Heb.* iv., 14. This man, because he continueth *ever*, hath an unchangeable *priesthood.* — *Heb.* vii., 24.
After the order of Melchisedek (king of righteousness). —*Psalm* cx., 4.	After the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. Such a high priest became us.—*Heb.* vii., 15, 16, 26.
All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He shall bear their iniquities. He bare the sins of many.—*Isa.* liii., 6-10, 12.	For all have sinned and come short of the glory of God.—*Rom.* xxiii., 12. Death passed upon all men, for that all have sinned.—*Rom.* v., 12. Christ died for our sins according to the Scriptures.—1 *Cor.* xv., 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the Shepherd and bishop of your souls.—1 *Pet.* ii., 24, 25.
Thou shalt make his soul an *offering for sin, ver.* 10.	Christ hath given himself for us an *offering* and a sacrifice to God.—*Eph.* i., 2. He hath appeared to put away sin by the *sacrifice* of himself.—*Heb.* ix., 26.
Seventy weeks are deter-	When the fulness of time

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mined upon thy people, and upon thy holy city, to finish the transgression,	was come, God sent forth his Son, to redeem them that were under the law, &c.—*Gal.* iv., 4, 5. For this cause he is the mediator of the new testament, that by means of death, for the *redemption of the transgressions* that were under the first testament, they which are called might receive the promise of eternal inheritance.—*Heb.* ix., 15.
To make an end of sins,	The Lamb of God which taketh away the sins of the world.—*John* i., 29. The blood of Jesus Christ his son cleanseth from all sin.—1 *John* i., 7.
To make reconciliation for iniquity,	All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.—2 *Cor.* v., 19. You that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, &c. —*Col.* i., 21.
And to bring in everlasting righteousness.—*Dan.* ix., 24.	To present you holy and unblameable, and unreproveable in his sight.—*Col.* i., 21, 22. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin.—1 *John* iii., 8, 9. Every one that doeth righteousness is born of him.—1 *John* ii., 29.
When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall	He became obedient unto death, even the death of the cross. *Wherefore* God hath highly exalted him, and given him a name above every name,

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prosper in his hand. He shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death.—*Isa.* liii., 10, 12.

&c.—*Phil.* ii., 8, 9. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, &c.—*Heb.* ii., 9. Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—*Heb.* xii., 2.

I will make him my first-born, higher than the kings of the earth.—*Psal.* lxxxix., 27.

Who is the blessed and only Potentate, the King of kings, and Lord of lords.—1 *Tim.* vi., 15. Jesus Christ, who is the Prince of the kings of the earth.—*Rev.* i., 5.

I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my *Spirit* upon thy seed, and my blessing upon their offspring; and they shall spring up as among the grass, as willows by the water courses.—*Isa.* xliv., 3, 4. Living waters shall go out from Jerusalem.—*Zech.* xiv., 8.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.—*John* vii., 37–39. Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.—*Luke* xxiv., 40.

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My *Spirit* that is upon thee, and my *words* which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy

I will pray the Father, and he will give you another Comforter, that he may *abide with you for ever;* even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, &c.—*John* xiv., 16, 17. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, *ver.* 26. The sword

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seed's seed, saith the Lord, from henceforth and *for ever*. —*Isa.* lix., 20, 21.

Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they broke, although I was a husband unto them, saith the Lord); but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be my people. —*Jer.* xxxi., 31–33.

of the Spirit, which is the *word* of God.—*Eph.* vi., 17.

Now hath he obtained a more excellent ministry, by how much also he is the *mediator of a better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant, &c. In that he saith, A new covenant, he hath made the first old.—*Heb.* viii., 6–13. For the law made nothing perfect, but the bringing in of a better hope did. By so much was Jesus made a surety of a better testament.—*Heb.* vii., 19, 22. Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.—2 *Cor.* iii., 3.

It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the *Gentiles*, that thou mayst be my salvation unto the end of the earth.—*Isa.* xlix., 6. There shall be a root of Jesse—to it shall the *Gentiles* seek, xi., 10. I will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, &c., xlii., 6, 7. The Gentiles shall come to thy light, lx., 3.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—*Mark* xvi., 15. A light to lighten the *Gentiles*.—*Luke* ii., 32. All power is given unto me in heaven and in earth. Go ye, therefore, and teach *all nations*.—*Mat.* xxviii., 18, 19. The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in

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me.—*Acts*, xxvi., 17, 18. Ye were sometimes darkness, but now are ye light in the Lord.—*Eph.* v., 8.

Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.—*Isa.* vi., 10. I have spread out my hands all the day unto a rebellious people, &c.—*Isa.* lxv., 2.

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.—*Acts* xiii., 46.

I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, to a nation that was not called by my name.—*Isa.* lxv., 1. Look to me and be ye saved, all the ends of the earth.—*Isa.* xlv., 22.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.—*Acts* xiii., 4, 8. Be it known therefore unto you (the Jews), that the salvation of God is sent unto the Gentiles, and that they will hear it.—*Acts* xxviii., 28.

The people of the Prince that shall come shall destroy the city,

He sent forth his armies and destroyed those murderers, and burned up their city.—*Mat.* xxii., 7. O Jerusalem, Jerusalem, &c., behold your house is left unto you desolate.—*Mat.* xxiii., 37, 38.

And the sanctuary;

There shall not be left here (of the temple) one stone upon another, that shall not be thrown down.—*Mat.* xxiv., 2.

And the end thereof shall be with a flood, and unto the end of the war desolations are determined.—*Dan.* ix., 26.

Ye shall hear of wars, and rumours of wars, but the end is not yet. There shall be great tribulation, &c., *ver.* 6, &c.

And he shall confirm the covenant with many for one week, *ver.* 27.

He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.—*Luke* viii., 1. I am not sent but unto the lost sheep of the house of Israel.—*Mat.* xv., 24. Thus it is

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written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.—Luke* xxiv., 46, 47. They that gladly received his (Peter's) word were baptized: and the same day there were added unto them about three thousand souls, and the Lord added unto the church daily such as should be saved. —*Acts* ii., 41, 47.

And in the midst of the week he shall cause the sacrifice and oblation to cease, *ver.* 27. Sacrifice and offering thou didst not desire; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.—*Psalm* xl., 6, 7, 8.

Sacrifice, and offering, and burnt-offerings thou wouldst not. He taketh away the first, that he may establish the second. After he had offered one sacrifice for sins, he for ever sat down on the right hand of God; by one suffering he hath perfected for ever them that are sanctified.—*Heb.* x., 8, 9, 12, 14.

For the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.—*Dan.* ix., 27. They shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.—*Dan.* xi., 31.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, Then let them which be in Judea flee unto the mountains.—*Mat.* xxiv., 15, 16. Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.—*Luke* xix., 43, 44.

The people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many;

It is given unto us to know the mysteries of the kingdom. —*Mat.* xiii., 11. *Mark* iv., 11. They went forth and preached everywhere, the Lord working

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with them, and confirming the word with signs following.—*Mark* xvi., 20. Long time abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.—*Acts* xiv., 3. *Strong* in the Lord and in the power of his might.—*Eph.* vi., 10. Many which heard the word believed.—*Acts* iv., 4.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days.—*Dan.* xi., 33.

Then shall they deliver you to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.—*Mat.* xxiv., 9. For I think that God hath set forth us the apostles last, as it were appointed to death.—1 *Cor.* iv., 9. We despaired even of life, we had the sentence of death in ourselves.—2 *Cor.* i., 8, 9.

Some of them of understanding shall fall, to try them, and purge them, and to make them white, even to the time of the end: because it is yet for a time appointed.

What are these which are arrayed in *white* robes? and whence came they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, &c.—*Rev.* vii., 13, 14.

And the king shall do according to his will; and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that which is determined shall be done. He shall magnify himself above all.—*Dan.* xi., 35–37.

The day of Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.—2 *Thes.* ii., 3, 4.

The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.—*Dan.* vii., 26.

Whom the Lord will consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.—2 *Thes.* ii., 8.

He shall speak peace unto the heathen.—*Zech.* ix., 10.

And came and preached peace to you which were afar off, and

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I will raise unto David a righteous branch, and a king shall reign and prosper—And this is his name whereby he shall be called, The Lord (Jehovah) our Righteousness.—*Jer.* xxiii., 6.

to them that were nigh.—*Eph.* ii., 17.

Christ, who of God is made unto us righteousness.—1 *Cor.* i., 30. The righteousness of God which is by faith in Christ.—*Rom.* iii., 22. That we might be made the righteousness of God in him.—2 *Cor.* iii., 9; v., 21.

And he shall execute judgment and justice in the earth, *ver.* 5.

A sceptre of righteousness is the sceptre of thy kingdom.—*Heb.* i., 8.

In his days Judah shall be saved, and Israel shall dwell safely, *ver.* 6. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.—*Zech.* ix., 11.

For I say unto you, ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord.—*Mat.* xxiii., 39. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, &c.—*Rom.* xi., 25, 26.

The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.—*Psalm* cx., 1.

Jesus answered, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou, &c.—*Mark* xii., 35, 36. He must reign till he put all enemies under his feet.—1 *Cor.* xv., 25. From henceforth expecting till his enemies be made his footstool.—*Heb.* x., 13. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—*Acts* iii., 21.

For unto us a child is born, and unto us a son is given, *the government shall be upon his shoulder; and his name shall* be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.—*Isa.* ix., 6.

Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God

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the Father.—*Phil.* ii., 9, 10, 11. God set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—*Eph.* i., 20, 21.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever, *ver.* 7.

Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, &c.—*Luke* i., 31, 32, 33.

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all the dominions shall serve and obey him.—*Dan.* vii., 27.

All power is given unto me in heaven and in earth.—*Mat.* xxviii., 18. To appoint unto you a kingdom, as my Father hath appointed unto me.—*Luke* xxii., 29. We see not yet all things put under him.—*Heb.* ii., 8. The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.—*Rev.* xi., 15.

In searching the Scriptures, we see that "*these are they which testify of Jesus.*" Their testimony, that of God by whose inspiration they were given, is not a question, but a fact. The perfect uniformity and parallelism between the predictions relative to a Messiah and the promised salvation, and to the history of Jesus and the doctrine of the gospel, are thus manifest to the sight. Each prediction has its counterpart in the New Testament, as exactly fitted to the events and to the doctrine as those which marked, as in a mould, the desolation of cities and of countries. By those of the latter order the prophets showed what their commission was, and by those of the former how faithfully and fully they discharged it. And as the history of the dispersed of Judah since the crucifixion of Jesus, and the fate of the judgment-stricken Babylon, Edom, Moab, Ammon, Philistia, and Palestine give ample verification of the prophetic word, the testimony of the prophets is thus also seen to be so clear and so copious concerning the Messiah, that, in the one case as

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in the other, he that hath ears to hear may hear, and he that hath eyes to see may see.

The inspiration of the prophets being established by incontrovertible evidence and existing facts, and the coming of a Messiah having been testified by them, we may come and see how they did testify of Christ, and of him alone; and as assuredly as their word is true, so at no other time, in no other place, of no other lineage, and in no other than in the same supernatural manner, could the Messiah, who was to be cut off, have come, but that, in each respect, which marked the advent of the author of the Christian faith. And such is the testimony which God hath given of his Son, that Christians may ask and defy skeptics to answer, Of what that is written concerning Jesus, or that constitutes an essential portion of a fundamental principle of the Christian faith, did not Moses and the prophets testify? Do we read in the New Testament of the humiliation of the Son of God, of his divine nature and of his humble birth, of his mortal lineage and of his heavenly life, of his immaculate character, of his incomparable doctrine, of his gracious words, or of his marvellous works, of his unparalleled sufferings and alike unequalled patience, of his expiatory sacrifice and free salvation, of his resurrection from the dead and ascension into glory, of his spiritual kingdom and supreme dominion, of his gifts to his people, of the promise of the Spirit, and of his power to save, of the persecution of his followers, of an antichristian apostacy in his church, and of the final and glorious triumph of the gospel, we see in all the scriptural record concerning Jesus and his faith the express confirmation of the words of the prophets concerning the Messiah, which we already know to be divine; and the fulfilment of which must be matter-of-fact, if the word that is of God does not return to him void.

Abundant even as the proof of their inspiration is the testimony of the prophets, for which no completion can be found, but in the history of Christ and in the gospel which he preached. But there the conformity is perfect; and there, as everywhere else, where only it can be rightly searched for, the completion of every prediction is to be found, with all the general truth and all the minute particularities, which any scene of predicted denunciation—even Babylon itself—can show. The subject matter of the New Testament was first spread over the pages of inspiration, penned by all the prophets, before the testimony was committed even to eyewitnesses to record. To believe in Moses and the prophets, in full assurance of the truth of their divine word, is to believe in Christ, of whom that word bears witness. It is the history of the promised Messiah and of the promised salvation, of none other and of nothing else, that the evangelists relate. Their narrative exhibits to view predicted events, after these

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had been realized in their proper time, place, nature, tendency and end. The predictions of all the prophets concerning the Messiah are concentrated, combined, and imbodied in the person of Jesus Christ. The separate rays which sparkle in their inspired word all rest in a sacred halo around him, and throw a light on the whole gospel history, such as could have come only from heaven. On the whole dark history of all men besides there rests not a single ray of such glory. The truths contained in the New Testament Scriptures, wherever their record is essential to the confirmation of prophecy, cannot be impeached without confronting the testimony, and denying the authority of those who manifestly spake by inspiration of God. Divinely authenticated as their word is, it is folly, not wisdom, to be slow to believe all that the prophets have spoken. And they whose breath, like that of the angel which smote the host of Senacherib, no power on earth has been able to withstand, and at the voice of whose words the mightiest monarchies on earth have been prostrated to the dust, proclaim by a voice from heaven, as the blood of martyrs cries from the earth, that the life, and doctrine, and death, and resurrection of Jesus, and all that is written concerning him, expressly characterize the Messiah, who died and yet saw no corruption, who gave himself an offering for sin, and is set down at the right hand of the majesty of God till his enemies be made his footstool, and who is the Saviour of those who do not reject such testimony nor neglect so great salvation, but believe in Moses and the prophets, and in Him of whom they all did testify.

Unbelievers, intent on earthly things and blinded to things spiritual, and not seeking to know the good ways of the Lord, have rejected the doctrines of the gospel as incredible, from their not being adapted to draw the carnal eye; and they have denied the validity of any human testimony to substantiate the truth of the New Testament record. But, in very truth, had the doctrines of the gospel been other than they are, and had not Jesus of Nazareth been the Author of the new and everlasting covenant, and endowed with wisdom and power alike divine, he would then have wanted the essential credentials of the Messiah; faith in him would have been an utter delusion, and his place would have been among those false Christs, in whom the Jews did believe, while they were guided by their prejudices and passions, and gave heed to fancies or fables of human invention rather than to the testimony of God by the prophets. The doctrines of the gospel are made their own credentials. For however far they surpass what it could have ever entered into the heart of man to conceive, showing that God's ways are high above our ways, and his thoughts above our thoughts, they are not only the farther removed from all suspicion of having ori-

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ginated in man's wisdom or device, but the more completely do they accord with these declarations of the prophets; and, by the surest token that they form the whole counsel of God, they reach in exact measurement and in every particular, without in any case either the slightest shortcoming or excess, the full and precise standard which God had set up as the rule—his own declared purpose in his infallible word—by which they might rightly be tried.

The word that unfolds the faith of Jesus has doubly a witness of itself. It challenges belief both as that which is *right*, and as that which the prophets had testified aforehand. It is a doctrine according to godliness. Its ethics are the purest that ever were heard of; and its motives alone, when felt in the heart, can realize them in the life. The moralists of Athens were professors of an art, but Jesus of Nazareth was a teacher of righteousness. He was the anatomist of the soul, who laid bare its secret thoughts, and his word is quick and powerful, and sharper than any two-edged sword, reaching to the dividing asunder of the soul and spirit, and is a discerner of the thoughts and intents of the heart. But he is also the physician of souls, and sin, the spiritual malady which worketh death, as it has brought desolation, can be eradicated only by his word, which is spirit and is life. The perfect adaptation of the doctrines of the gospel to the renovation of our moral nature, or its efficacy, when hid in the heart, to leaven the whole, could not be adequately touched on in a concluding page. But while we here see before us the testimony of the prophets to the identical truths recorded in the New Testament, and how these are indented into one as forming the completion of the Old, an illustration or two may be adduced by way of example, to show the Divine corroboration which is given by the spirit of prophecy to the faith of Jesus.

The marks of its Divine origin, which are visible in the whole of the Christian faith, as well as sealed by that Spirit, are in nothing more marked, and bright, and striking than in the character of its Author. The man Christ Jesus, i. e., the anointed Saviour, stands alone, among all the thousands of millions of our race, a pattern of absolute perfection, a man without sin, in whom Satan had nothing, a man of whom alone it can be said that he fulfilled all righteousness. Surveying the whole of human nature in its ruins, from its fall unto the present day, there is not to be seen another column, resting on its own base, that rises high above them all, and, without inclining a hair's-breadth to any side, points straight upward to heaven. All else lay prostrate in the dust, to which the soul of man now naturally cleaves. The imaginations of man's heart, saith He who spake by the prophets, is evil. It is human to err, was an adage among the

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heathen. And as man, after the image of God was defaced from his soul, lost the faculty of even describing or conceiving a sinless and righteous mortal, such a character was never drawn, and is nowhere to be found but as it is set forth unto the world in the history of Jesus. The fancy of man could paint cruel and carnal deities opposed in fierce contention; but it entered not into the heart of man to conceive that the well-beloved of the Father would be manifested in the flesh to personify virtue and to make an end of sins. The world by wisdom knew not God. And to whom, it may be asked, shall we liken Christ, or what likeness shall we compare unto him? The gods of the heathens, whom men called immortals, were bloated with vices of which none but a hypocrite could be guilty, if he names the name of Jesus. Unspotted as he was with the least taint of their vices, not all the virtues of all the gods could bear a momentary comparison with the righteousness of Christ. And looking singly to the exercise of his supernatural power, ministering to goodness no less divine, does not the life of Jesus, as penned by evangelists, rise in moral sublimity far beyond all the fancied actions of fabled deities, and show that he who was cradled in a manger and had not where to lay his head was yet in a more glorious form than theirs the Son of God with power? Mercury, the winged messenger of the gods, could not anticipate the march of time and tell of coming judgments. Nor could Argus with his hundred eyes look into the heart, perceive the thoughts, and tell what was in man. Neptune, riding on the stormy billow, must sink beneath his waves at the voice of Jesus, rising from his tranquil sleep in the tempest-tossed vessel, and saying to the stormy sea, Peace, be still. Jupiter, with his voice of thunder, could never speak to the conscience with half the efficacy which a word of Jesus gave to the crowing of a cock: nor could the unerring dart of Apollo pierce the soul like a glance of Jesus's eye, accompanied by so familiar a sound. Mars, the god of war, had neither the will, the courage, nor the power to resist his master, who is a murderer from the beginning: and his sword was but the badge of slavery to him, who fell like lightning from heaven at the word of Jesus, and to whom he said, while a hungered in the wilderness, Get thee behind me, Satan. The counsel of all heathen gods could not pass the decrees which came with effect in two words from the lips of Christ, Young man, arise! Young maid, arise! Lazarus, come forth! and the dead arose, and the buried obeyed. Heathens could mould a statue in the human form, but they could not invest their gods with a divinity such as ever rested on Jesus, nor, with all the powers of creative fancy, could they draw the likeness of one who, acting among men, could sustain the character of the Son of God, to whom every knee

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should bow. But there once were worshippers of the one living and true God, whose name was known and whose word was heard in Israel, that excelled in virtue the imaginary deities before whose images all men else were prostrated. But the least in the kingdom of God is greater than they. Even patriarchs and prophets, though termed holy men, were not without some dark lineaments of a sinful race. Noah, Daniel, and Job are pre-eminently distinguished in the Old Testament Scriptures for their righteousness: but in the word of that God before whom all things are naked and open, their faults are not hid. Scarcely had the waters subsided from off the face of the earth, when the very man who alone had found grace in the eyes of the Lord gave proof that it was not a deluge of water that could cleanse the soul from sin. The confession of his iniquities had a first place in the piety of Daniel, and at the sight of an angel such as ministered to Jesus, on whose word legions of them waited, his comeliness was turned into corruption. And Job, the most patient of men before Gethsemane was heard of, who could plead his cause and vaunt of his integrity before his contentious friends, no sooner felt in his soul a sense of the presence of an all-holy God, than he abhorred himself and repented in dust and ashes.

It was given to the prophets of Israel to speak of one, on the like of whom none had ever looked. The heart of the royal and inspired Psalmist was stirred up within him, and his tongue was as the pen of a ready writer when he spoke of the things touching the king, and indited a good matter concerning him who was *fairer than the sons of men.* The lips of Isaiah, the evangelical prophet who chiefly testified of Jesus, were touched by a seraph with a live coal from off the altar of the Lord. But uninspired men must ever falter and fail in attempting to describe "the glory as of the only begotten of the Father, full of grace and of truth," as it shone through the veil of mortal flesh, while Jesus dwelt among us. The sacred theme, when approached, ever seems to say, "Touch me not." And it is not for human lips to tell how worthy is the Lamb whom angels worship. Even skeptics, though they discern but a shade of the true glory of his character, have confessedly held it to be unparalleled. And an appeal may here be made to those who did not profess to rank among the followers of Jesus.

"If ever man was God or God man," says Byron, "Jesus Christ was both." "I will confess to you farther," says Rousseau, "that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they compared with the Scriptures! Is it possible that a

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book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man! Do we find that he assumed the air of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! what an affecting gracefulness in his delivery! what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind, what subtilty, what truth in his replies! how great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus to the son of Mary! what an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. But where could Jesus learn, among his compatriots, that pure and sublime morality of which he only hath given us both precept and example? The greatest wisdom was made known amid the most bigoted fanaticism; and the simplicity of the most heroic virtues did honour to the vilest people on the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed, indeed, the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction: on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without removing it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truths are so striking and inimitable, that

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the inventor would be a more astonishing character than the hero."*

Rousseau, as if to confirm his testimony as that of an enemy, added, "I cannot believe the Scriptures." A cause of his unbelief may be found in his own *confessions;* for there is, according to the Scriptures, an *evil* heart of unbelief. "Because I tell you the truth," said Jesus, "ye believe me not. How can ye believe who receive glory one of another, and not that glory which cometh from God only. Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his sayings, how can ye believe my words?" Rousseau did not believe Moses and the prophets, else he would have believed in Jesus; for his testimony concerning him is a response to their words. *If they speak not according to this word,* saith the prophet, *it is because there is no light in them.*† "How mean, how contemptible are the works of our philosophers compared with the Scriptures," says the man who did not believe them. *Behold, my servant shall deal prudently. He shall not cry, nor lift up, nor cause his voice to be heard in the street. The king cometh unto thee, just and lowly.*‡ "Do we find that Jesus assumed the air of an enthusiast or ambitious sectary? Where is the man—that could so live without weakness and *without ostentation?*" *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation.*§ *Grace is poured into thy lips.* "What sweetness, what purity in his manners! what an affecting gracefulness in his delivery!" *I will put my words in his mouth,*‖ saith the Lord. "What sublimity in his maxims!" saith the skeptic. *The spirit of wisdom and understanding shall rest upon him; the spirit of counsel, and might, and knowledge, and shall make him of quick understanding.*¶ "What profound wisdom in his discourses! what presence of mind, what subtilty, what truth in his replies!" *I have set my face like a flint; he was oppressed and afflicted, yet he opened not his mouth.*** "What command over his passions!" *Thou art fairer than the children of men. Behold my servant whom I uphold.*†† "Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation?" *He had done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him; he hath put him to grief. He shall bear their iniquities; therefore will I divide him a portion with the great, because he hath poured out his soul unto death.*

* Rousseau's Emilius, vol. ii., p. 218. Quoted in Brewster's Testimonies.

† Isa. viii., 20.

‡ Isa. lii., 13; xlii., 2. Zech. ix., 9.

§ Isa. lii., 7. Psal. xlv., 2.

‖ Deut. xviii., 18.

¶ Isa. xi., 2.

** Isa. l., 7

†† Psal. xlv., 2. Isa. xlii, 1.

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He did not hide his face from shame. "When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest reward of fortune, he describes exactly the character of Jesus Christ: the resemblance was so striking that all the fathers perceived it." The resemblance between the character of the Messiah and the history of Jesus is so striking, that infidels, if not blind, may perceive it, and be convinced of sin because they believed not in him. And conjoining the testimony of the prophets with the farther confessions of an enemy, it may be seen that the doctrines and death of Jesus, like his life, were divine. *I will raise them up a Prophet from among their brethren, and will put my words in his mouth. Israel doth not know; a sinful nation, a people laden with iniquity, &c. I have spread out my hands all the day to a rebellious people. By his knowledge shall my righteous servant justify* many. Out of *Zion* shall go forth the law, and the word of the Lord from *Jerusalem. He will magnify the law, and make it honourable.** "Where could Jesus learn, among his compatriots, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amid the most bigoted fanaticism; and the simplicity of the most heroic virtues did honour to the vilest people on the earth." *He was rejected, reviled, despised, abhorred by the nation, laughed to scorn; we did esteem him stricken, smitten of God, and afflicted; he was wounded, bruised, scourged, oppressed, afflicted, cut off out of the land of the living; he poured out his soul unto death. His visage was marred more than any man; his form more than the sons of men.* "The death of Jesus, expiring in the midst of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared." *He bare the sins of many, and made intercession for the transgressors.* "Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors."

It was the peculiar office of the prophets of Israel, gifted with an infinitely higher inspiration than that of genius, to delineate the character of the Son of the Highest, who, at the time appointed, was to be manifested in the flesh. The evangelists wrote the history of Christ's life and death; from their record, drawn from the life, Rousseau delineated the character of Jesus; and hence arises the conformity between his description and the prophetic testimony concerning the Messiah.

Each incident of the life of Jesus was an illustration of the Messiah's character and doctrine. *In the land of Galilee,* where first he preached, *the people,* according to the prophecy, *who walked in darkness, saw a great light, and upon them who*

* Deut. xviii., 18. Isa. i., 3, 4; lxv., 2; lv., 2; liii.; ii., 3; xlii., 21.

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dwelt in the shadow of death the light did shine. And illiterate and abject Galileans, as they were contemptuously denominated, who were themselves long unable to comprehend "the sublimity of his maxims" or the divinity of his demeanour, recorded the actions and sayings of Jesus, whom they followed as their master, and whose witnesses they were. And thus that which genius could not fancy was exemplified in fact; and a pattern of perfect virtue was set before the world; and the light shone in darkness, and, as also foretold, the darkness comprehended it not.

Yet the light of his life, as well as the light of his words, needs but to be truly seen in order to enlighten every man that cometh into the world. Though there was no beauty in him "to draw the carnal eye," and his earthly lot was the poorest and the hardest, yet *the man of sorrows* was the *Lord our righteousness*, and in him we behold, as in a glass, the glory of the Lord. *He was fairer than the children of men; grace was poured into his lips; therefore God hath blessed him for ever. He loved righteousness and hated wickedness:* and he was the *righteous servant of the Lord. In the volume of God's book it was written of him, he came to do*, as well as to reveal, *the will of God.* And he always did the things that pleased Him. Even when wearied and a hungered he sought no rest, and left untasted the food that was brought him that he might preach the gospel to those who, even from a city of the Samaritans, came forth to hear him: "for," he said, "it is my meat to do the will of him that sent me, and to finish his work." Such was his devotedness to well-doing, that he went about continually doing good. Such was his *exclusive* regard to his Father's will and his Father's work, that, even to her whose seed, according to the flesh, he was, he could say, "Woman, what have I to do with thee?" Such was his *love of righteousness*, that, when his mother and his brethren sent unto him, while he sat with his disciples and was teaching the people, he looked on those that were about him and said, "Behold my mother and my brethren, for whosoever shall do the will of God, the same is my brother, and my sister, and mother." Yet there was no moral derangement in the balance of his virtues, for all were alike perfect. And such, as a man, was his filial obedience, and the example which he gave to every son and stepson on earth, that after the doctors in the temple had been astonished at his wisdom while yet a youth, he went home at the bidding of his parents and was obedient unto them; and, at the last, even the excruciating agonies of the cross could not restrain him from exemplifying the affection of a son and the confidence of a friend, and thus giving, by the legacy of his dying lips, a son to his mother, and a mother to the disciple whom he loved. Such was his *hatred of wickedness*, that, when the apostle Pe-

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ter spoke as savouring not the things that be of God, but those that be of men, he addressed him in the language of reproof and reprobation, as if he had spoken to the tempter in the wilderness again. With a word he at once brake down the pride of a self-righteous Pharisee, and *revived the spirit* of a contrite sinner. A needful wound was given to the care-troubled Martha by the physician and friend of both, while *balm*, like that of *Gilead*, was administered to the accused but acquitted, because heavenly-minded, Mary.

Such was *the spirit of wisdom* which he manifested, and so *prudently* did he *deal*, that all who heard him were astonished at his words; his enemies, who framed devices to ensnare him, and appealed to his judgment in order to tempt him, were baffled and confounded at his answers; though hired spies watched his words and sought to entangle him in his talk, yet so effectually did he silence them that no man durst ask him a question; and even from the superscription on a penny he could free himself from their wiles, and teach his insidious foes what they sought not to learn, their duty at once to their king and to their God. He who *judged not after the sight of his eyes*, but knew what was in man, unveiled alike the hearts of his disciples and of his enemies; and showed the guileless, but at first incredulous Nathanael, that the deep shade of the fig-tree could not hide his body or his mind from his all-seeing eye; he laid hypocrisy open and bare, and showed the corruption with which the whited sepulchres were full; and he told how the hand, which was dipped with his own in the dish, was that of the traitor.

Benevolence and compassion, like every virtue, were identified with the name and nature of Jesus. He who would not exercise his Divine power to satisfy his own hunger, would not send one of the hungry multitude, who had come forth to hear him, empty away. He who voluntarily gave himself to suffering and death, healed all manner of sicknesses and diseases among the people. His acts of Divine power manifested that God is love. He made the *lame to walk, the deaf to hear, the blind to see;* they who were brought to him on beds departed bearing that whereon they lay; withered hands were stretched forth at his command; paralytics arose in perfect soundness before him; and, wherever he went, these were the witnesses which he chose to show that his word was that of God, and that power was given him on earth to forgive sins. Of the diseased bodies of men then (as of their spirits now) it is related that as many as touched him were made perfectly whole. There went virtue out of him and healed them all.

Meek and lowly, he came unto Jerusalem as the prophet had beheld him in a vision, *sitting on an ass's colt*. But *who declared the generation* of him who washed his disciples' feet,

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and left a pattern of condescension and kindness for Christians to imitate towards "one another!" Such was his sympathy for human sorrow, that, while others stood around two mourning sisters weeping for a brother's death, Jesus wept. Such was his pity for the souls of men, that, in coming as its king to Zion, amid the hosannahs of the multitude, he looked not to Calvary, where he was soon to die, but he beheld Jerusalem and wept over it, in bitter and affecting lamentation for its hardened impenitence and approaching desolation. Such was his disinterestedness and compassionate tenderness, and so entirely did he look to the things of others, not his own, that he came not to be ministered unto, but to minister, and to give his life a ransom for many. When a rude band went forth with swords and staves, as against a thief, to take him, he said, "Whom seek ye?" "Here am I;" "If ye seek me, let these go away." And when literally bearing his cross, he turned unto the women which bewailed and lamented him, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

Never was there a record of any sufferings like those of Jesus; nor ever else was there an instance of an agony of soul that forced from the human body a sweat of blood, falling in large drops upon the ground. And "the most horrible death that can be conceived," even as its outward circumstances are alone regarded, show how Jesus was made perfect by suffering, and how his death, like his life, is a witness that he was the Son of God, the Messiah who gave his soul an offering for sin.

When he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. *But his visage was so marred more than any man, and his form more than the sons of men. Yet he was not rebellious nor turned away back. But he gave his back to the smiters and his cheeks to them that plucked off the hair; he did not hide his face from shame and spitting, but set his face as a flint. As a sheep before her shearers is dumb, so he opened not his mouth. They shall smite the Judge of Israel with a rod upon the cheek.*

Thus prophets testified beforehand the devotedness, intrepidity, and patience, all alike Divine, as well as the sufferings of him who was *led as a lamb to the slaughter*, and whose death was typified every year in every house in Jerusalem by the slaying of the paschal lamb.

The determinate counsel and foreknowledge of God concerning the Messiah was declared and revealed in his inspired word. And in suffering, as in doing, he fulfilled the will of the Father till it was finished, and the things that were written concerning him had an end. *He did not turn away back*, but *he set his face as a flint.* "And it came to pass, when the time was come that he should be received up, he *stead-*

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fastly set his face to go to Jerusalem."* In the garden of Gethsemane, before the traitor approached, and while no hand of man was upon him, his words bespoke unutterable wo, his soul was exceeding sorrowful even unto death, his body was covered with tokens of far greater agony than flesh alone could bear or bodily torture excite; and yet, while he could not but pray that the cup might pass from him, to that prayer another was ever added, time after time, denoting the full and firm purpose of his voluntarily-devoted, though wounded, oppressed, and afflicted, yet unalterable soul, "O my Father, if this cup may not pass from me except I drink it, thy will be done; not my will, but thine be done." *His soul was brought down unto the dust of death.* He fell on the ground, which was covered with blood, not shed by any mortal hand nor flowing from any human wound; he went to his disciples and found them sleeping, yet he turned not back nor changed his prayer; but, on the repeated renewal of his agony, he repeated the same words a second time and a third. "For this cause," he said, "came I unto this hour."

When the traitor and his band were at hand, Jesus *went forth* and said unto them, "Whom seek ye?" At the words "I am" from his lips, they went backward and fell to the ground. The voluntary victim asked them again. And when they then laid hands on Jesus, and took him, he said unto Peter, who had stretched forth an arm of flesh, and smitten with the sword for his defence and rescue, "Put up again thy sword into his place. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But *how, then, shall the Scriptures be fulfilled, that thus it must be?*"† And as he went, soon after, to the place of crucifixion, he turned not back, but in responding to the sympathy of his weeping followers, he expressed his care for other sorrows than his own.

Jesus was *taken from judgment*, or judicially condemned. When questioned by the high priest concerning his disciples and his doctrine, he sought not to conceal aught, but appealed to the manner in which he had spoken openly to the world, and to the testimony of those who had heard him. An officer who stood by, offended at the answer, having smitten him with a rod,‡ he said, as becoming the righteous judge of Israel, which the ignominious blow itself farther approved him to be, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"◊ When adjured by the living God to tell whether he was the Christ, the Son of God, he was a witness to the truth for which he died; and, given as he was *for a witness to the people*, he answered in a

* Luke ix., 51. † Matt. xxvi., 53. 54. ‡ ῥάπισμα.
◊ John. xviii., 19-23. Isa. lv., 4.

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word, "I am." Convicted of blasphemy because of the word, he "answered nothing" to all of the accusations against him; nor could all the cruelties and indignities he endured extort from him a word of impatient complaint. The magnanimity of Jesus triumphed over all the malice of his enemies. Blindfolded, buffeted, *smitten on the face*, and *laughed to scorn*, he patiently bore it. He did not turn his cheek from the rod, nor his back from the scourge. *From shame and spitting he did not hide his face. Oppressed by the wicked*, and *compassed about* by his deadly *enemies, a reproach of man and despised of the people*, he saw how they did *shoot out the lip*, and *shake the head*, and *gape on him with their mouths;* he heard their insulting scoffs, their bitter derision, their bloodthirsty cry of Crucify him, crucify him: and knowing that all these were ingredients in the cup which his Father had given him to drink, of which he said, "shall I not drink of it?" and that these things were all numbered among his sufferings, and written concerning him in the volume of the book of God,* to whom it was his prayer, "thy will, and not mine, be done," that word he would fulfil, and that will he would do, God he would glorify, man he would save, everlasting righteousness he would bring in; the chastisement of his people's peace, together with their sins, he would bear; the serpent's head he would bruise, though his own form should be marred; the curse of a broken law he would bear, though his own body should be broken; and the penalty of sin he would pay, though his soul was the offering. And, appearing in the stead of the guilty, when he was reviled, he reviled not again; when he suffered, he threatened not; but, innocent as a lamb, he was dumb as a sheep before her shearers, and answered not a word. But while not a murmuring accent fell from his lips, and patience had in him its perfect pattern and its perfect work, he who taught his followers to pray for those who despitefully used them, gave the example from the cross, and made intercession for the transgressors who nailed him to the accursed tree, exulted in his humiliation, and made a mockery of his woes. The sight of Jesus on the cross was enough to make the Roman centurion exclaim, "Truly this was a righteous man; truly this was the Son of God." And who that believes in Moses and the prophets must not be constrained to say, truly this is the very Christ?

What eye—darker than that of Rousseau, and shut against all perception of moral worth and of spiritual excellence—does not see, with the light of truth, the beauty of holiness in the character of Jesus, and behold in him, and in him alone, one fairer than the sons of men. And set apart thus, as he was by the prophets, from all men besides, and testified

* Mic. v., 1. Ps. xxii., 7. Isa. l., 6; liii., 7. Ps. cix., 3; xxii., 6, 7, 13.

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of by them all, who does not see with the demonstration of sight that he who thus lived and died is the righteous servant of the Lord and the *anointed* Saviour of men? The testimony of the prophets is an unction from on high, poured visibly on his sacred head. The Spirit of Prophecy may be seen descending and resting on Jesus, as the same Spirit in another dovelike form was seen by the Baptist alighting on him. And the least in the kingdom of God, who gives heed to the sure word of prophecy, is greater than the man who sent unto Christ and asked him, Art thou he that should come, or look we for another? For assuredly there is none other in whom that word of prophecy can be fulfilled, and there is none other name given under heaven or named among men by which we can be saved.

The humiliation, sufferings, and death of Jesus were urged by heathens who believed not in the prophets, as proofs that Christ was not the Son of God. But in these very things we read the sure credentials of his Messiahship. The doctrines of the gospel have in like manner been the scoff of modern infidels; and neologists, retaining the name of Christians, wrest the Scriptures according to their fancy, and seek to render them credible, or to reconcile them to reason, by substituting the word of man for that of God! But the sayings of Scripture are faithful and worthy of all acceptation, as the service which it enjoins is reasonable, and alone forms the freedom of the soul. And such is the harmony between the words of the prophets and the writings of apostles, that, if the gospel be altered, the evidence is destroyed. It is the faith once delivered to the saints, for which Christians have earnestly to contend, as that which alone rests on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. If another gospel be preached, prophets and apostles alike disown it; and it is neither the doctrine of the Messiah nor the faith of Jesus. To be rationally believed, according to the testimony of God by the prophets, the doctrines of the gospel must needs be what they are. And if men be not corrupted from the simplicity that is in Christ, all the articles of their faith are reasons of their hope, as forming the very salvation which the Lord did promise.

The divine character of the divine Redeemer, as depicted by the prophets and drawn from the life, is but one of the themes pertaining to his Messiahship which are interwoven in the prophecies concerning him. The mystery of godliness, foretold of old and decreed from the beginning, and which angels desired to pry into, was revealed when the Son of God was manifest in the flesh, and the Scriptures were fulfilled. The doctrine of the cross, or of the expiation of sin by his sufferings and death, is intimately con-

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joined in the selfsame passages of holy writ, alike in the Old Testament as in the New. And marvellous as the history of Jesus is, all the wonders which it unfolds are plainly written in the prophetic word, which often speaks in the same sentence of his divine and human nature, of his humiliation and his glory.

He who was to bruise the head of the serpent was the same seed of the woman whose own heel was to be bruised. He who was called Immanuel, God with us, was born of a virgin. A child was born and a son was given, on whose shoulder is the government, whose name is the Mighty God, the Prince of Peace, of the increase of whose government and peace there shall be no end. Out of Bethlehem Ephratah, little among the thousands of Israel, has he come forth, whose goings forth were of old from everlasting. And this prophetic announcement of the birthplace of Jesus was subjoined to the declaration, they shall smite the Judge of Israel with a rod upon the cheek. He at whose triumphant entrance into Jerusalem the daughter of Zion shouted and rejoiced greatly, and who came to Jerusalem as its king, lowly and riding upon a colt the foal of an ass, is he who has spoken peace to the heathen, while the chariot has been cut off from Ephraim and the battle-bow from Jerusalem, and whose dominion shall be from sea to sea, and from the river to the ends of the earth, and by the blood of whose covenant it is that the prisoners of Zion are yet to be sent forth out of the pit wherein is no water. Of the thirty pieces of silver given for the price of Jesus, the Lord said by his prophets, a goodly price that *I* was prized at of them. Jesus was wounded in the house of his friends; and the shepherd was smitten, of whom the prophets speak, "The man that is my fellow, saith the Lord of hosts." He has been exalted and extolled, and is very high, whose visage was so marred more than any man. He who was wounded for our transgressions, and bruised for our iniquities, has sprinkled many nations. Kings have shut their mouths at him who was led as a lamb to the slaughter and opened not his mouth. He who was cut off out of the land of the living has seen his seed and prolonged his days. The pleasure of the Lord has prospered in his hands, whom we did esteem smitten of God and afflicted. He who gave his soul an offering for sin, has seen of the travail of his soul, and is satisfied. The righteous servant of the Lord has justified many by his knowledge, even because he did bear their iniquities. And the Lord hath divided unto him a portion with the great, and he has divided the spoil with the strong, who was numbered with the transgressors, and poured out his soul unto death.* Though Is-

* Isa. lii., liii.

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rael would not be gathered, the servant of the Lord, who is yet to raise up the tribes of Jacob, is a light to the Gentiles, and the salvation of God to the ends of the earth: and to him whom man despised, to him whom the nation abhorred, kings have seen and arisen, princes also have worshipped, because of the Lord that is faithful, and the Holy One of Israel who did choose him.* He too it was who gave his back to the smiters, to whom the Lord gave the tongue of the learned, and who knew how to speak a word in season to him that is weary.† The same set time was appointed upon the Jews and upon Jerusalem to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. And the selfsame prophecy affirms that *Messiah* the prince was to be *cut off* before the city and the sanctuary should be destroyed. The stone which the builders refused is become the head of the corner. And he against whom, as the Anointed of the Lord, the kings of the earth set themselves, and the rulers took counsel, is the king whom God hath set upon his holy hill of Zion, to whom the heathen shall be given for his inheritance, and the uttermost parts of the earth for his possession.

For the "coming war of opinions" which earthly politicians now at last see to be approaching, Christians are prepared; for though they may not be able to define its development, it is given to them to know its issue. The field of reason is already filling with avengers on the enemy, and he must choose other ground. The progress of light is shaking his kingdom of darkness; and we know that when his time is short, his rage shall be great. And were the prince of darkness, the god of this world, to congregate his vassals, and combine his marked and motley forces against the faithful of the Lord; were the adversaries of the gospel to try at last, as at the first, to suppress or expiate Divine truth by brutal force, the prophetic testimony would thereby receive fresh confirmation; "the times and the seasons," which the Father hath in his power, and which are written in his word, when error shall accelerate its ruin, and the mystery of iniquity be abolished, would then be determined; the question would be resolved to whom it is that all power belongeth; and when the last of mortal combats shall be over, and they that take the sword shall perish with the sword, the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High; and though carnal weapons be not fitted for Christians' hands, their feet shall be dipped in the blood of their enemies; infidelity shall be overthrown,

* Isa. xlix., 5-7. † Isa. l., 4, 6.

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idolatry shall be abolished, desolations shall cease, truth shall prevail; the Spirit by whom the prophets spake shall, according to their word, be poured upon all flesh; righteousness shall flourish, and peace abound; the word of the Lord, yet unaccomplished, shall be fulfilled; the mystery of God shall be finished, as he hath declared by his servants the prophets, and (to comprehend and close our whole theme in one blessed word) knowledge shall be the stability of the times of THE MESSIAH.

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APPENDIX.

No. I.—See p. 48-50.

JUSQUES à quand l'homme importunera-t-il les cieux d'une injuste plainte? Jusques à quand, par de vaines clameurs accusera-t-il le SORT de ses maux? Ses yeux seront-ils donc toujours fermés à la lumière, et son cœur aux insinuations de la vérité et de la raison? Elle s'offre partout à lui, cette vérité lumineuse, et il ne la voit point! Le cri de la raison frappe son oreille, et il ne l'entend pas! Homme injuste! si tu peux un instant suspendre le prestige qui fascine tes sens! si ton cœur est capable de comprendre le langage du raisonnement, interroge ces ruines! Lis les leçons qu'elles te présentent! . . . Et vous, témoins de vingt siècles divers, temples saints! tombeaux vénérables! murs jadis glorieux, paraissez dans la cause de la *nature même!* Venez au tribunal d'un sain entendement deposer contre une accusation injuste! venez confondre les declamations d'une fausse sagesse ou d'une piété hypocrite, et vengez la terre et les cieux de l'homme qui les calomnie!—*Les Ruins*, c. iii. *Œuvres de Volney*, tom. i., p. 13.

O noms à jamais glorieux! champs célèbres, contrées mémorables! combien votre aspect présente de leçons profondes! combien de vérités sublimes sont écrites sur la surface de cette terre! Souvenirs des temps passés, revenez à ma pensée. Lieux témoins de la vie de l'homme en tant de divers âges, retracez-moi les revolutions de sa fortune! Dites quels en furent les mobiles et les ressorts! Dites à quelles sources il puisa ses succès et ses disgraces! Dévoiles à lui-même les causes de ses maux! Redressez-le par la vue de ses erreurs! Enseignes-lui sa propre sagesse, et que l'expérience des races passées devienne un tableau d'instruction et un germe de bonheur pour les races présentes et futures!—*Ibid.*, c. iv., p. 25.

No. II.—See p. 59.

EXTRACT FROM LETTER OF HUME TO DR. CAMPBELL.

It may perhaps amuse you to learn the first hint which suggested to me that argument which you have so strenuously attacked. I was walking in the cloisters of the Jesuits' College of La Fleche (a town in which I passed two years of my youth), and was engaged in conversation with a Jesuit of some parts and learning, who was relating to me and urging some nonsensical miracle performed lately in their convent, when I was tempted to dispute against him; and as my head was full of the topics of my Treatise of Human Nature, which I was at that time composing, this argument immediately occurred to me, and I thought it very much gravelled my companion. But at last he observed to me that it was impossible for that argument to have any solidity, because it operated equally against the Gospel as the Catholic miracles, which observation I thought proper to admit as a sufficient answer. I believe you will allow that the freedom at least of this reasoning makes it somewhat extraordinary to have been the produce of a convent of Jesuits, though perhaps you may think that the sophistry of it savours of the place of its birth.—*Campbell's Lectures on Ecclesiastical History, Edinburgh, June 7*, 1762.

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No. III.—See p. 94.

CONCURRING TESTIMONY OF ANCIENT AND CHIEFLY HEATHEN WRITERS, TO HISTORICAL FACTS RECORDED BY MOSES.

(*Adduced by Grotius, De Veritate*, i., 16.)

The nations which most rigidly retained ancient customs reckoned time by nights, darkness having originally preceded light, as Thales taught from the ancients. The remembrance of the completion of the work of creation on the seventh day was preserved by the honour in which the seventh day was held, not only among the Greeks and Italians, as we learn from Josephus, Philo, Tibullus, Clemens Alexandrinus, and Lucian (and, as is manifest, among the Hebrews), but also among the Celts and Indians, by all of whom time was divided by weeks, as Philostratus, Dion Cassius, and Justin Martyr inform us, and as the most ancient names of the days do show. From the Egyptians we learn that man's life at the beginning was simple or innocent, and that his body was naked; hence the golden age of the poets, which, according to Strabo, was celebrated by the Indians. Maimonides remarked that the history of Adam, of Eve, of the tree, and of the serpent, existed in his time among the idolatrous Indians; and witnesses likewise of our own age testify that the same tradition exists among the inhabitants of Peru and of the Philippian Islands, who derived their origin from India; that the name of Adam is found among the Brahmins, and that the Siamese reckon 6000 years since the creation of the world. Berosus in his history of the Chaldeans, Manetho in that of the Egyptians, Hæstiæus, Hecatæus, Halbanicus in their histories of Greece, and Hesiod among the poets, have related that the life of those who were descended of the first men extended to nearly a thousand years, which is the less incredible, as the histories of a great many nations, and especially Pausanias and Philostratus among the Greeks, and Pliny among the Romans, relate that the bodies of men in ancient times were much larger, as was found by opening the tombs. Catullus, following many of the Greek writers, relates that divine visions appeared to man before the frequency and enormity of his offences secluded him from converse with the Deity and his angels. The savage life of the giants mentioned by Moses is almost everywhere spoken of by the Greek writers, and some of the Roman. Concerning the deluge it is to be remarked, that the traditions of all nations, even of those which were long unknown, and have been recently discovered, terminate in its history; whence also all that time was called unknown by Varro. And what we read in the poets, mystified by the license of fable, the most ancient writers had related truly, *i. e.*, agreeably to Moses, viz., Berosus among the Chaldeans, Abydinus among the Assyrians, who, like Plutarch among the Greeks, mentions the sending forth of the dove, and Lucian, who says that at Hierapolis of Syria there existed a very ancient history both of the ark, and of chosen men and other living creatures having thereby been preserved. At Molo also and at Nicholaus Damascenus the same account prevailed, the latter of which had the name of ark, as Apollodorus also relates in the history of Deucalion. Many Spaniards likewise testify that in parts of America, Cuba, Mechoana, Nicaragua, the remembrance of the deluge, of the preservation of animals, and of the crow and pigeon, is still preserved; and of the deluge itself, in that part now called Golden Castile, and Pliny's remark that Joppa was built before the flood, informs us of a part of the world which was then inhabited. The place where the ark rested after the flood, on the Gordyæan mountains, is pointed to by the constant tradition of the Armenians, from age to age, till the present day. Japhet, the primogenitor of the Europeans, and from him Ion, or, as it was formerly pronounced, Javon of the Greeks, also Hammon of the Africans, are names to be found in the writings of Moses, and others are traced by Josephus and

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other writers in the names of nations and places. Which of the poets does not mention the attempt to climb the heavens? The burning of Sodom is recorded by Diodorus Siculus, Strabo, Tacitus, Pliny, and Solenius. Herodotus, Diodorus, Strabo, and Philo Biblius bear testimony to the very ancient custom of circumcision, which was practised among the descendants of Abraham; not the Hebrews only, but also the Idumeans, Ishmaelites, and others. The history of Abraham, Isaac, Jacob, and Joseph, in accordance with that of Moses, formerly existed in Philo Biblius, taken from Sanchoniathon in Berosus, Hecatæus, Damascenus, Artaphanus, Eupolimus, Demetrius, and partly in the very ancient writers of the Orphic songs, and something of it is still extant in Justin, taken from Trogus Pompeius. In almost all these there is also a history of Moses and his actions. For the Orphic songs expressly mention that he was drawn out of the water, and that two tables were given him from God. To these we may add Polemon, and not a few things relating to the departure out of Egypt, from the Egyptian writers Manetho, Lysimachus, and Chæremon. Nor can it appear credible to any prudent man, that Moses, to whom both the Egyptians and many other nations, as the Idumeans, Arabians, and Phœnicians, were hostile, would have dared to speak openly of the origin of the world and of the most ancient events, which could be refuted either by former writings, or was opposed to the ancient and popular belief, or that he would have published what happened in his own time, which many then alive could have disproved. Diodorus Siculus, Strabo, Pliny, also Tacitus, and after them Dionysius Longinus (on the Sublime) all speak of Moses. Besides the Talmuds, Pliny and Apoleius mention also Jamnes and Mambres, who resisted Moses in Egypt. Many things are found in the Pythagorean writings about the rites given by Moses, and also some things in other writers. Strabo and Justin, out of Trogus, particularly bear witness to the religion and justice of the ancient Jews, &c.

No. IV.—See p. 96, 99.

EXTRACT FROM PLAYFAIR'S OUTLINES OF NATURAL PHILOSOPHY.

By comparing very distant observations, it is found that the line of the *apsides*, or the longer axis of the sun's orbit, has a progressive motion, or a motion eastward; so that the apsis recedes from the vernal equinox 62″, or by De Lambre's Tables 61″·9 annually.

a. This motion includes the precession of the equinoctial points, which is in the opposite direction, and amounts to 50″·25; so that the real motion of the apsides eastward, in respect of the fixed stars, is 11″·65 a year, or 19.4″·1-6 in a century.

b. Hence there is a difference between the tropical year or the time of the sun's revolution from equinox to equinox, and what is called the *anomalistic* year, or the time of the sun's revolution from either apsis to the same apsis again. As the apsis has gone in the same direction with the sun over 62″ in a year, the sun must come to the place where the apsis was at the beginning of the year, and must move over 62″ more before the anomalistic year is completed. The time required to this is ·01748 of a day, which, added to the tropical year, gives $365^{d}.259,744$, or 365^{d}, 6^{h}, 14^{m}, 2^{s} for the anomalistic.—*Biot. Astron.*, tom. ii., § 91.

c. The line of the apsides, thus continually moving round, must at one period have coincided with the line of the equinoxes. The lower apsis or perigee in 1750 was 278°·6211 from the vernal equinox, according to La Caille; and the higher apsis was, therefore, at the distance of 98°·6211. The time required to move over this arch, at the rate of 62″ annually, is about 5722 years, *which goes back nearly* 4000 *before our era; a period remarkable for being that to which chronologists refer the creation of the world.* At

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that period, the length of time during which the sun was in the northern signs, that is, on the north side of the equator, was precisely the same with that on which he was on the south, each being exactly half a year. At present, the apogee, where the sun's motion is slowest, being in the ninth degree of Cancer, more time by 7^d, 16^h, 30^m, 8^s is consumed in the northern than in the southern signs; so great is the change which the motion of the apsides has produced. About 464 years ago, the apogee was in the beginning of Cancer.

e. The motion of the sun's apsides being 19′ 4″ in a century with respect to the fixed stars, it requires a period of more than 108,000 years to complete their siderial revolution. Their tropical revolution is 20,903 years.—*Playfair's Outlines of Natural Philosophy*, vol. ii., p, 114–116.

No. V.—See p. 106.

"It is necessary to state the independent authorities on which this remarkable and consistent series of dates is grounded. I. The epoch of the kingdom of Babylon, which we venture to call the Chaldean era of the dispersion, results from the 1903 years' observations which Simplicius tells us were discovered on the taking of Babylon by Alexander, and transmitted by Callisthenes to his preceptor Aristotle, compared with the 720,000 days, or 1971 years of observations inscribed on titles, which, according to Epigenes cited by Pliny, were noted in the Chaldean annals. These annals were dedicated by their author, Berosus, to Antiochus Theos, whose reign commenced B.C. 262; and ascending from that date, the series of Epigenes point to the same commencement with that of Callisthenes, reckoned upward from B.C. 330. The earlier Chaldean dates, which suppose an intercalary cycle of 1440 years to have preceded the astronomical era of Babylon, are given on the authority of Alexander Polyhistor, a copyist of Berosus, cited by Syncellus (p. 32 and 38, ed. Par.). He estimated the ten antediluvian reigns at 1183 years, and an interval of 257 years between the deluge and the renewal of the kingdom under Enechous, or the second Belus. II. The Chinese series are from the annals produced by the fathers Martinius and Couplet, which are invariably dated in the years of saxagenary cycles, of which the series is complete. These annals mention a partial deluge in the reign of Yao (the contemporary of Noah, Hisuthrus, and Chronus, according to the Hebrew, the Chaldean, and the Egyptian systems), from whom their authentic history is supposed by the English literati to commence. III. The first series of Indian dates are those which are stated in the Graho Munjari quoted by Mr. Bentley (*Asiatic Researches*, vol. viii.) The first supposes the renewal of the world at the expiration of a great cycle, and the second the foundation of the kingdom Megadha, at the end of the historical Satya age of 960 years. IV. The second series represent the commencement of the Cali Yuga, the admitted Hindoo era of the deluge, and the epoch of the kingdom of Ayodhya or Oude, and of the appearance of the first Buddha, when 1000 years of the Cali age had expired. This latter will be found to fall in with the time of Thoth or Athothes, the son of Mison, the first Hermes of the Egyptians, who may have been the same with the first Buddha, a synchronism in connexion with the origin of the most ancient Egyptian and Indian temples, on which our present limits will not allow us to dilate. V. The Assyrian era is that of the ancients generally; 1995 years before the conquest of Antiochus the Great by the Romans, B.C. 190, according to Omilius Lura, cited by Paterculus; and 1342 years before the overthrow of the Assyrian empire by Arbaces the Mede, according to Castor Rhodius; the first year of Arbaces being fixed to B.C. 843 by Paterculus, Africanus, and Cedrenus, Ctesias and Cephalon make the foundation of this empire to have preceded the taking of Troy 1000 years. All these reckonings point to B.C. 2185–3 for the ac-

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cession of Belus Assyrius, the Asshur of Gen. x., 11. VI. The Greek series results from the date of Ogygian flood, as fixed by Varro, sixteen centuries before the first Olympiad, and the era of the little kingdom of Sicyon, with whose monarchs Varro commences his chronology, as we learn from Augustine. The latter is referred by Castor, cited by Eusebius, to the fifteenth year of the Assyrian empire. This state ended immediately before the Trojan war, as appears by comparing the notices of Homer and Pausanias; and its period, 692 years, according to Castor, exactly coincides with this account. We introduce the era of Sicyon in consequence of its consistency, and because it is the only Saphalian date which applies to the general origin of kingdoms. Ogialeus, to whom the foundation of Sicyon, and the earliest name of the Morean peninsula are ascribed, may fairly be supposed to represent the Elisha of Gen. x., 4, &c. VII. The Egyptian dates of the gods, demigods, and monarchy, result from the fragment of the old Egyptian chronicle preserved by Syncellus. The author of this work, probably the contemporary of Manetho, professes to have deduced it from the Hermaic book, the source of Manetho's history, and on that authority refers the dynasties to the years of the canicular period, regarding the epochs of which Censorinus and Theon have left us in no doubt. The correspondence of the Egyptian era thus obtained, with our former results from Diodorus, Eratosthenes, and other writers, leaves nothing to be desired on this head."—*Foreign Quarterly Review*, vol. xii., p. 384, &c.

No. VI.—See p. 166.

C. PLINIUS TRAJANO IMP. S.

Solenne est mihi, Domine, omnia de quibus, dubito, ad te referre. Quis enim potest melius vel cunctationem meam regere, vel ignorantiam instruere? Cognationibus Christianorum interfui nunquam. Ideo nescio quid et quatenus aut puniri soleat, aut quæri. Nec mediocriter hæsitari, sitne aliquod discrimen ætatum, an quamlibet teneri nihil a robustioribus differant: deturne poenitentiæ venia, an si qui omnine Christianus fuit, desiisse non prosit, nomen ipsum, etiamsi flagitiis careat, an flagitia cohærantia nomini puniantur. Interim in iis qui ad me tanquam Christiani deferebantur, hunc sum secutus modum. Interrogavi ipsos, an essent Christiani. Confitentes iterum ac tertio interrogavi, supplicium minatus: perseverantes duci jussi. Neque enim dubitabam qualecunque esset quod faterentur, pervicaciam certe, et inflexibilem obstinationem debere puniri. Fuerunt alii similis amentiæ: quos quia cives Romani erant, annotavi in urbem remittendos. Mox ipsi tractu (al. tractatu), ut fieri solet, diffundente se crimine, plures species inciderunt. Propositus est libellus sine auctore, multorum nomina continens, qui negârunt se esse Christianos, aut fuisse, quum præeunte me, Deos appellarent, et imagini tuæ quam propter hoc jusseram cum simulacris numinum afferri, vino ac thure sacrificarent, præterea maledicerent Christo; quorum nihil cogi posse dicuntur, qui sunt revera Christiani. Ergo dimittendos putavi. Alii ab indice nominati, esse se Christiani dixerunt, et mox negaverunt; fuisse quidem, sed desiisse, quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti quoque. Omnes et imaginem tuam, deorumque simulacra, venerati sunt. Ii et Christo maledixerunt. Affirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem; seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis, morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen, et innoxium; quod et ipsum facere desiisse post edictum meum, quo secundum mandata tua hetærias esse vetueram. Quo magis

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necessarium credidi, ex duabus ancillis, quæ ministri dicebantur, quid esset veri et per tormenta quærere. Sed nihil aliud inveni, quam superstitionem pravam et immodicam. Ideoque delatâ cognitione ad consulendum te decurri. Visa est enim res digna consultatione, maxime propter periclitantium numerum. Multi enim omnis ætatis, utriusque sexûs etiam, vocantur in periculum et vocabuntur. Neque enim civitates tantum, sed vicos etiam et agros superstitionis istius contagio pervagata est. Quæ videtur sisti et corrigi posse certe satis constat, prope etiam desolata templa coepisse celebrari, et sacra solennia diu intermissa repeti; passimque venire victimas, quarum adhuc rarissimus emptor inveniebatur. Ex quo facile est opinari, quæ turba hominum emendari possit, si sit poenitentiæ locus.—*Plin. Epist.*, lib. x., ep. 97.

TRAJANUS PLINIO, S.

Actum quem debuisti, mi Secunde, in executiendis causis eorum qui Christiani ad te dilati fuerant, secutus es. Neque enim in universum aliquid, quod quasi certam formam habeat constitui potest. Conquirendi non sunt. Si deferantur, si arguantur, puniendi sunt: ita tamen, ut qui negaverit se Christianum esse, idque se ipsâ manifestum fecerit, id est, supplicando diis nostris, quamvis suspectus in præteritum fuerit, veniam ex poenitentiâ impetret. Sine auctore vero propositi libelli, nullo in crimine, locum habere debent. Nam et pessimi exempli, nec nostri seculi est.—*Plin. Epist.*, lib. c., ep. 98.

THE END.

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